

**THE**

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GERALD B. WINROD ★ EDITOR

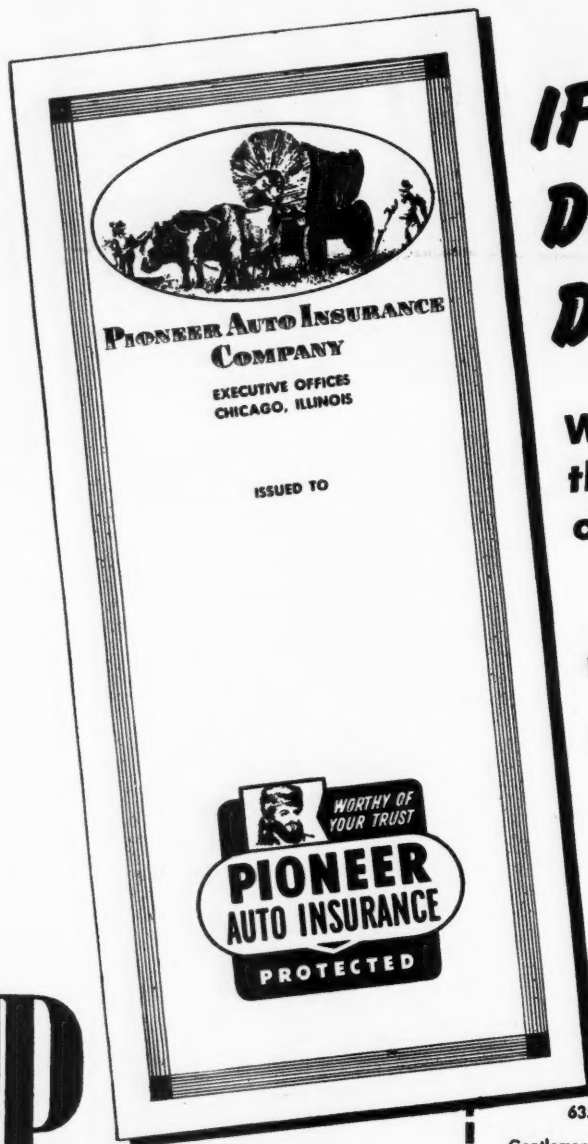
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# DEFENDER MAGAZINE



## THIRTEEN WORLD SHAKING STEPS

Upton Close

### I.

**AT THE BEGINNING** of the modern age, when men started exploring the earth and the secrets of nature, and the people of Europe and the white race began to coagulate into nations, Divine Right *authority*, based on kingly lineage and the church's blessing, began to fade.

To forestall anarchy and disorder, men sought new authority for government (since permanent rule over fellow-men must rest upon a popularly accepted doctrine of authority).

### II.

In Europe, secret cabals and societies were formed by intellectuals and power-lovers to establish interpretations of Plato's "government by the elite."

The atheistic society of the Illuminati, founded by Adam Weishaupt in 1776, became the fountainhead of Communism, devoted to destruction of the existing religions, governments and property rights to clear the way for remaking everything.

Beginning in the same year 1776, the exactly opposite concept of government was championed in America and soon expressed in the Constitution of the Republic.

### III.

After the French Revolution, the survivors and successors of the Illuminati

and like totalitarian elements were driven into Germany, Belgium and England. Friedrich Engels and Karl Marx (real name Mordecai) composed the Communist Manifesto from Illuminati sources.

Engels of Germany contributed strategy and financial support; Karl Marx, soon in exile in England, slowly wrote the dogma of this new (and yet old) political religion in three volumes called *Das Kapital*.

This explains the origin of the two opposing concepts of government of our time. One the Marxist concept, the other the American concept. Each came to have its own "scripture" — the Marxist Manifesto and *Das Kapital*, and the Constitution of the United States.

The American, or free concept was, during the last twenty years of the eighteenth century, made into a political, social and economic regime — the Nation called the United States of America. During the nineteenth century

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this Republic became the most respected, envied and emulated government on earth.

But the Marxist, or slave concept (after a short-lived experiment during the French Revolution) was not expressed in an established government and society until the Russian Bolshevik Revolution of 1918. This Union of Soviet Socialist Republics (the name "Republic" which implies government by elected representatives being misused) has had many imitators, particularly in Asia and Central Europe.

Since 1932, Marxism has contaminated the American ideal and system to such an extent, that survival is in doubt.

### IV.

Marxism was established in England among economists, writers and artists by Eleanor Marx, daughter of Karl, assisted by her husband and their associates. They organized as the Fabian Society with cells called Fabian Clubs. (Fabius was a Roman General who tricked his better-equipped enemies.) Among the Fabians, as early promoters of Marxism, were George Bernard Shaw, Sidney Webb, Graham Wallace and Annie Besant (the occultist).

By the Webbs, who were economists, their disciple Professor Harold Laski of the London School and others, Marxism was made the political faith of the British Trade Union movement, already founded by Tom Mann. The socialist labor movement was carried forward by Ramsay MacDonald (who became first labor Prime Minister), Ernest Bevin, Sir Stafford Cripps, Clement Attlee and the still more radical Aneurin Bevan.

### V.

Meanwhile the British Marxists were making contact with United States Populists (a socialist party of the nineties), with early labor unionists called Knights of Labor and with reformers including Henry George, who advocated "single tax" on land. George and others made study trips to England.

Karl Marx created a large following

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in the United States through his long correspondence for the *New York Tribune* between 1860 and 1880. German, French and Belgian Marxists influenced Russian anti-Czarists called Nihilists.

Harold Laski, regarded after Marx as high priest of the Western School of Marxism, carried on a correspondence with Justice Holmes of the United States Supreme Court until the latter's death in 1932, in which the socialistic New Dealism and Liberalism of following years was outlined.

Felix Frankfurter of Harvard Law School (1914-39), champion of Sacco and Vanzetti and biographer of Justice Holmes, a disciple of British Fabian Laski, brought him repeatedly to Harvard to lecture and plot Marxist strategy. Frankfurter infiltrated the federal government with such men as Thurman Arnold, Alger Hiss and Dean Acheson some of them more socialist than internationalist, and vice versa.

## VII

Between 1890 and 1900 Internationalism, sponsored by the world's richest men, joined with Marxism to overthrow Nationalism. The first billionaire, Andrew Carnegie, returned to his native Scotland, established himself in Skibo Castle, announced his aim of joining the United States again to the British Empire and conferred with Cecil Rhodes, diamond king, who endowed the Rhodes Scholarships for the same purpose.

Theodore Marburg of Baltimore, trustee of Johns Hopkins University and first sponsor of Woodrow Wilson, sold Carnegie the idea of a world peace

movement to bring all nations into one economy and one government.

To show the way, Carnegie pioneered *Foundations* for peace and internationalist propaganda. Marxist-minded reformers and professors largely made up the staffs of these Foundations. Carnegie and his friends persuaded Rockefeller to do likewise. The two billionaires set a fashion among ultra-wealthy men, especially rich Americans. Many Foundations have been established. Generally speaking, they advance a philosophy quite opposite to the thinking of their founders — the most striking recent example being the Ford Foundation.

In the last half century, these internationalist Foundations and agencies established with their help, have spent more than two billion dollars to indoctrinate the American press, clergy, radio, schools, women's clubs, men's service clubs and labor unions.

Through the officers and staffs of these all-pervading agencies, the present generation of citizens of the United States has been conditioned to give up the sovereignty (meaning national independence) of their Country and abandon the American ideal of greater individual freedom and superior living here, in order to unite the world in a superstate and establish a world-wide sovereign authority.

## VIII

Before the first World War, internationalists in the United States had organized "The League to Enforce Peace," with Carnegie as good angel, Elihu Root, Nicholas Murray Butler and William

Howard Taft as big names, and Theodore Marburg and E. Mandell House as strategists.

These men instigated President Woodrow Wilson to seek a balance of power between contestants in the war which would enable the United States to force both sides into a League with almost unlimited authority. Wilson succeeded only in bleeding his own nation, underwriting new injustices and involving the United States in controversies and rivalries all over the world. Because of objections by a patriotic Senate, Wilson lost the United States from the League of Nations scheme. This alienated his *alter ego*, E. Mandell House.

A period of reaction against Internationalism swept over the United States.

## VIII

By this time, Jews in all parts of the world were beginning to use Marxism, a Jewish creation from the beginning, for building an international authority.

The interest of Jewish traders and bankers in Internationalism has been a natural growth out of their role of working across national boundaries since the dispersion of 70 A.D. Wealthy and poor Jews alike therefore opposed Nationalism.

Wealthy, aristocratic and intellectual Jews liked to think of themselves as liberals. In proletarian Jews, the spirit of the rebel was strong. No serious historian may ignore the disproportionate roles played by men of this race in Internationalism and Marxist activism of both the Western and Moscow branches.

To go back a bit: While World War I progressed, the Jewish bankers to whom Wilson was indebted, demanded that the Czar's regime, although our war ally, be not permitted to survive. Jews hated the Russian monarchy because of its refusal to allow Marxist Russian Jews who had obtained American citizenship to return.

Warburg and other Jewish bankers who maintained contact with Trotsky here, dispatched him to Switzerland (under Wilson's protection) bearing large drafts on a Norwegian bank and other funds. Their connections in Germany arranged with the Kaiser for transportation of Lenin (whom Trotsky joined in Switzerland, with the funds), across Germany in a sealed car. Lenin entered Russia and sparked the Bolshevik Revolution of 1917 against both Kerensky and the Czar.

E. Mandell House, who said he was educated by "Uncle Mandell" — probably a member of the Rothschild family, advised President Wilson to please

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all Jews by appointing radical Louis B. Brandeis to his Cabinet. Wilson instead made Brandeis Supreme Court Justice. Brandeis and Frankfurter had shown like thinking by heroizing the Marxist "martyrs" Sacco and Vanzetti.

Colonel House published in 1912 (keeping it anonymous until 1920) his book Philip Dru: Administrator. This outlined in fictional form, planned changes to come under the slogans "New Deal" and "Social Welfare." The Colonel brought a number of Jews of the South into government administration during the first World War.

In a One World government a small coterie of monopolists and bankers, particularly including the big Jewish houses, would be the active managers of world industry, commerce and finance. World socialism holds no fears for them. They would be its commissars, provided their forces had steered the movement to victory (so they reckoned). It would then be possible to establish one wage, one market and one price — the aim of world economists and world exploiters.

#### IX.

In the nineteen thirties and forties political and community organizations of Jews increased in vigor, numbers, wealth and power as a reaction to Nazism in Germany where their power had been temporarily broken.

Liberal internationalists, often outright Marxists and Communist sympathizers, pushed to the headships of these Jewish organizations and used their members to belittle, oppose, defame and commercially boycott conservative nationalists. In the opinion-making professions of press and radio and the advertising field (which supports, and if it wishes, controls press and radio), Jews were so prominent and numerous that it was suicide to risk offending members of the race.

A clever and enormously well-heeled public relations campaign made "anti-Semitism" and "race bigotry" (for all except Jews) the "worst of social crimes." Jewish pressure outfits made full use of this lever. Protestant and Catholic groups, labor unions, academic and professional groups, press, radio, stage and pulpit, women's and service clubs, and political parties, accepted and acted upon the smears and accusations originated by Communist agents and transmitted by professional Jewish propagandists of the Tolerance, Fair Practices and Anti-Defamation organizations. Politicians understood what went on but few would imperil their careers to expose or oppose it.

Marxists, calling themselves "liberals," thus achieved almost complete control over opinion in western nations, particularly in the United States.

Protesters were driven from radio and press by White House pressure and boycotts organized by Jewish, Red Negro and Red Labor agitators.

#### X.

The Great Depression (1930-34), produced largely by international bankers, "conditioned" Americans to that aspect of Marxism known as Statism. Franklin Roosevelt, opposed by Al Smith and conservatives in his Party, supported by radicals and the Jewish power, flew from the Chicago convention which nominated him to sit at the feet of E. Mandell House in Massachusetts. House was later quoted by his disciple, Bernard Baruch, as having opined that Roosevelt would make an even more suitable leader for the American Revolution than had Woodrow Wilson.

In 1924 young Socialists held a secret conclave in Washington, D.C., under chairmanship of Senator Robert La Follette, Senior, and planned a "New Deal." Among attendees who were to become government executives after 1932 were Paul S. Porter, Thurman

Arnold and Henry Wallace. Felix Frankfurter was dialectician. Reports say Laski of Britain was back stage. The conclave resolved to bore into the Republican Party and take or break it after the example of British Fabians with the Liberal Party. With the coming of the depression and Roosevelt, socialist strategists shifted to the Democratic Party.

E. Mandell House published an article in *Liberty Magazine* (January 7, 1933) entitled "Does America Need a Dictator? A warning to Selfish Wealth and Narrow-Minded Politician's Capitalistic Civilization." Frankfurter, House and Baruch helped Roosevelt man his brain trust. Marxists and internationalists made and executed policies. A servile Congress okayed everything.

Internationalists, Jewish organizations and Marxists made Roosevelt understand that Hitler must be eliminated. Japan was likewise to be removed as a possible threat to the U.S.S.R. With



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only two equally balanced great powers in the world, a small coterie able to tip the scales, could be master of all. Roosevelt carried out their wishes, making United Front with the Communist Party of America in domestic politics and with Stalin in foreign and war matters.

## XI.

Roosevelt and Truman gave the benefits of the war to Russia through the Tehran, Yalta and Potsdam betrayals and the Marshall-Lattimore saddling of Reds on China.

As instructed by higher command, General Eisenhower pulled back American armies to let Russians occupy West Germany, an isolated Berlin and part of Austria. George Catlin Marshall, a political general, commanded the American "Retreat from Victory," turning all left-over and captured arms in Asia and most of those in Europe to the Reds.

## XII.

The United States State Department, under Roosevelt and Truman, played politics harmful to the interests of its own nation and people, compromised independence, brought on bankruptcy of the national Treasury and used the armed forces of the United States as its tool — contrary to the intent of the founders of our government.

As a result the Korean War was brought on, and MacArthur, the Nation's most trusted military commander was cashiered. For the first time the United States had to settle a war without victory — and to Asiatic enemies scarcely out of the ox-power age at that!

Red China became the Number Two Communist power and quickly proved her position through the Red Indo-Chinese victory and treaty. Our allies continue to trade with the Reds, exchange embassies with China, and want her in the United Nations, while our State Department protects Chiang Kai-shek, whom it formerly ruined.

## XIII.

Internationalist forces in American politics picked General Eisenhower to carry on from the White House. He flew from his nominating convention directly to Baruch as Roosevelt had done to E. Mandell House.

Red China makes passes at attacking Formosa, despite our naval barricade. Moscow promises success. Pentagon spokesmen tell Americans that Russia has 100 submarines in those waters — enough to provide a bigger Pearl Harbor! We are told that Russia is out-doing us in air and catching up in bombs. Americans themselves can no longer distinguish between war scare continually put out by their own government and actual threat.

Eisenhower's pre-election job, the European Defense Community, has been brought to naught by French weakness

and Marxist infiltration. West German politicians are thinking of some deal with Russia that would put a united Germany back in its position of arbiter of Western Europe, as was the case before Americans interfered against Hitler.

*SUMMATION: Never in history, has any policy costing so much blood and money failed so fast and completely as has the past half century's Internationalism. It is high time, not merely for reappraisal, but for saving our own with an enlightened Nationalism.*



# THANKSGIVING MEDITATIONS

**G**OVERNOR WILLIAM BRADFORD of the Massachusetts Colony was the founder of the Thanksgiving festival. As early as 1621 he called together the early settlers at Plymouth for the purpose of offering thanks for the preservation of their lives, food to sustain them, and clothing for their bodies.

A man of strong religious convictions, Bradford continued to call, periodically, seasons of thanksgiving. One of his earliest written manuscripts was entitled, "God's Merciful Dealings with us in the Wilderness." Abraham Lincoln's first American ancestor, Samuel Lincoln, had come to this very wilderness in 1637 and settled not far from Plymouth. He undoubtedly participated in these early Thanksgiving festivals.

During the Revolutionary War Congress recommended days of fasting and prayer. At its conclusion President Washington issued a proclamation naming Thursday, November 26, as a day for the citizens of the new nation to thank God for a constitutional form of government and the blessings which accompanied it.

It was not until 1815 that the festival

was again revived on a national scale when President Madison urged the people to offer thanks on a day set apart by proclamation. For nearly half a century there were no more proclamations, although governors of many states, at intervals, designated certain days for the annual observance.

With these words, Abraham Lincoln, on October 3, 1863 proclaimed the first national annual Thanksgiving Day as now observed: "I do, therefore invite my fellow citizens ... to set apart and observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father, who dwelleth in the Heavens."

**P**LATO, looking through the dim spectacles of Nature, gave thanks unto God for three things: First, That God created him a man, and not a beast; Secondly, That he was born a Grecian, and not a barbarian; Thirdly, That not only so, but a philosopher also.

But Christians, who are better bred and taught, turn the stream of their thanks into another manner of channel:

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First, That God hath created them after His own image; Secondly, That He hath called them out of the common crowd of this world, and made them Christians; Thirdly, and more especially, That amongst those that bear the name of Christ, He hath made them faithful ones; like a few quick-sighted men amongst a company of blind ones; like the light in Goshen, when all Egypt was dark besides; or like Gideon's fleece, only watered with the dew of heaven, whilst the rest of the earth was dry, and destitute of His favor. Great cause of thankfulness indeed!

—Spencer

**M**A RTIN LUTHER, in his autobiography, says: "I have one preacher that I love better than any other on earth: it is the little tame robin that preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires for his need. From thence he always hops to a little tree near by, and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."

**I**N A TABERNACLE CAMPAIGN, the great song leader Charles M. Alexander, asked a paralytic, who had been brought down the aisle in a wheel chair, to suggest his favorite song he would like to have sung. The paralytic called for "Count Your Blessings."

There was no wail, no complaint from the poor man, just a vivid sense of the goodness of God.

If I were asked to name the one person I know with the most thankful heart, I would name an old man in constant pain, with an invalid wife, and practically no income. In every conversation this man has something to say about the goodness and kindness of God. Shame on some of us that we are so lacking in the grace of gratitude.

—Paul E. Holdcraft

**W**HEN James Gordon Bennett sent Henry M. Stanley to search for David Livingstone in Africa, he said: "Draw on me for a thousand pounds today to provide your equipment, and when that is exhausted, draw on me for another thousand, and when that is done, draw another thousand, and when that is done, draw another; but find Livingstone."

God authorizes us to draw on Him for



O, it sets my heart a clickin' like the tickin' of a clock, when the frost is on the punkin and the fodder's in the shock.

—James Whitcomb Riley.

the wisdom, grace, and strength needed. When one day's supply is exhausted, we are to draw another and then another, and then another.

—Sunday School Times

**A** LECTURER on physical exercise once gave some advice that had point for the spirit as well as the body.

"When you wash your face in the morning," she asked, "how do you rub it, up or down? Most persons rub down, and no wonder their mouth- corners and all the lines of their faces are depressed. What you should do is rub up, so that your mouth will smile, and all your face be fixed in good humor." She soon had her audience following her in the magic motions and proving her statement by their jolly laughter.

The advice is equally good for the soul bath, which all of us take when we plunge into a new day. Do we rub our spirits up or down? Do we resolutely determine on a cheerful outlook on the

day, or do we allow ourselves a lapse into a gloomy outlook? We can do either. Which shall it be?

—G. B. F. Hallock

**Y**EARS AGO a boat was wrecked in a storm on Lake Michigan. In Northwestern University there were several young men who acted as lifesavers. One of them, Edward Spencer, saved seventeen, and when he was being carried to his room he said, "Did I do my best? Do you think I did my best?"

When Dr. Reuben H. Torrey was telling this story in Los Angeles, a man called out that Edward Spencer was in the audience. Dr. Torrey asked him to come to the platform and an old white-haired man came forward amid loud applause.

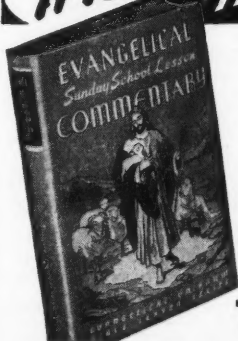
Dr. Torrey asked if anything in particular stood out in memory with regard to the saving of those seventeen. Spencer replied, "Only this, of the seventeen saved, not one ever thanked me."

'For all that God in mercy sends,  
For health and children, home and friends,  
For comfort in the time of need,  
For every kindly word and deed,  
For happy thoughts and holy talk,  
For guidance in our daily walk,  
For everything give thanks.

'For beauty in this world of ours,  
For verdant grass and lovely flowers,  
For song of birds, and hum of bees,  
For the refreshing summer breeze,  
For hill and plain, for stream and wood,  
For the great ocean's mighty flood,  
In everything give thanks.

'For the sweet sleep which comes with night,  
For the returning morning's light,  
For the bright sun that shines on high,  
For the stars glittering in the sky,  
For these and everything we see,  
O Lord! our hearts we lift to Thee,  
For everything give thanks.

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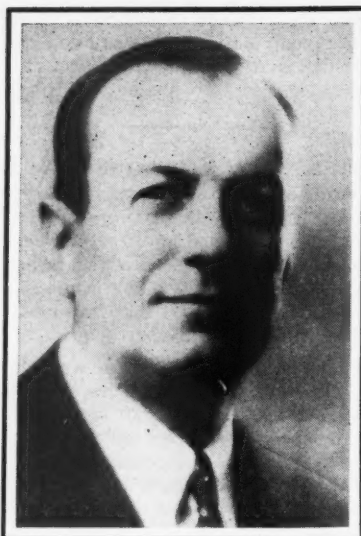
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# "I WILL GIVE THANKS"

*Sermon Of The Month*

DR. E. J. ROLLINGS  
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*"O Lord my God, I will give thanks  
unto thee for ever." Psalm 30:12.*

SOMEONE has said that every furrow in the Book of Psalms is sown with the seeds of thanksgiving.

No wonder David is referred to as a man after God's own heart, for as Cicero said: "Gratitude is the mother of virtue, and the words 'grateful' and 'good' are synonymous terms, inseparably united in the same character."

There is no man, woman or child in this great land of the free, who is so poor but they have much to be thankful for, in this year of 1954.

I would like to say in this sermon, by way of personal testimony, that I am thankful for Peace, Privilege, Plenty, Provision, Pardon, Position, Promise and Protection.

*(1) We can be thankful today because this year finds our Country enjoying Peace.*

Fully aware of the fact that much is to be desired in the way of social and economic readjustment, yet we can sleep without the fear of being awakened by the siren alarm announcing an air raid. It has been different in other years.

The last war, the one in Korea, tore out many hearts and left memories of suffering and sorrow that will never be effaced. War always leaves broken hearts and broken bodies. Because of the Communist menace, the present world peace structure is shaky, but we can be thankful that the situation is more tranquil now than in other years.

We toil as usual every day and sometimes the task is hard, but we need no gas mask strapped to our shoulder. If we could eliminate selfishness and greed,

this indeed would be a happier land, but we may be grateful that the Government is not bartering the blood of our finest manhood for national aggrandizement and conquest.

*(2) We can be thankful today because we live in a land of Privilege.*

It is true that some of our institutions have been threatened with subversivism, during recent years, but on the whole the civil rights which the founding fathers gave us remain secure. We are free to express ourselves without fear of a concentration camp.

We can disagree in creed and still present a united front against any attempt to prevent any man from worshipping God, according to the dictates of his own conscience.

We can indict the intrigue of a class or race within Columbia's gates, and still not wish to submit them to a firing squad. We need no food card to permit the purchase of food for our families.

Usurpers have not taken our children to a commune and denied us the privilege of raising them in the sanctity of our homes. This is still, thank God, in spite of threatening philosophies, the "land of the free!" The Constitution of the United States, drawn by men who asked for the guidance of Almighty God in its preparation, is still our guarantee of privilege.

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*(3) We can all be thankful today because we live in a land of Plenty.*

The rivers are full of fish, the forests are full of game and the granaries groan with the abundance of their store. Kansas, Missouri, Nebraska, Iowa, and the Dakotas are pregnant with rye and barley and corn and alfalfa.

The vast coal reserves of Pennsylvania, Kentucky and the Virginias, have only been scratched by man. Iron in Minnesota and Wisconsin waits to serve generations unborn. Herds that outnumber "the cattle on a thousand hills" roam the plains of Wyoming, Nevada, Oklahoma and Texas. The mills of New England eagerly welcome cotton from Tennessee, Alabama, Arkansas, Louisiana, Georgia, and Mississippi and the looms of the Carolinas are hungry for wool that will come from Montana's and Idaho's sheep. Here the clothing for a nation will be spun.

The forests of Washington and Oregon laugh at the feeble efforts of men to tax their resources, and the inexhaustible supply from their fisheries reads like the mystery of Aladdin's lamp. Utah, Arizona, New Mexico and Colorado add their gold and silver to the store of wealth which already surpasses any other nation on earth. Delaware and Maryland, no larger in population than some of our great cities, supply oysters and delicacies for our tables and the granite and marble from which our homes are built.

The industries of New York, New Jersey, Ohio, Indiana, Illinois and Michigan could supply the countries of the world with every manufactured product necessary to the convenience of man. The orchards and vineyards of Florida and California hold out to us and to our children's children, their contribution to the plenteous supply of every good thing pledged by the forty-eight States of the Union to make this a land of plenty.

A land of plenty, a wonderland of luxury! We are a favored people and we ought to be a thankful people.

*(4) We can all be thankful today because of divine Provision.*

Seneca once said: "We can be thankful to a friend for a few acres or a little money and yet for the freedom and command of the whole earth and for the great benefits of our being, our life, health or reason, we look upon ourselves as being under no obligation."

We accept as a matter of fact the daily blessings provided by God's creative forethought. A few years ago there

—Turn To Page 10.



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## FROM PAGE 8.

was a secular song, "The Best Things In Life Are Free" and we can well borrow its sentiment, as a reminder of the priceless things for which we should daily give thanks. I do not as a rule pay much attention to secular songs but I remember some of the words of this one. It began with the lines ...

The moon belongs to everyone,  
The best things in life are free.  
The stars, they shine for everyone,  
They gleam there for you and me.  
The flowers in spring, the songbirds  
that sing,  
The sunbeams that shine—they are  
yours and mine!

Truly the best things in life are free, for all the wealth that has been accumulated could not make even the first payment on one of these benefits.

You walk down the street and there are a million particles floating in the air, any one of which should it light in your eye would cause you serious discomfort and perhaps the loss of sight, but God made provision by placing a little nerve so tiny and apparently insignificant that for years its function was unknown even to medical science. It is referred to in the language of the layman as the seventh nerve, and telephones to the brain at the approaching of a foreign particle, and the brain snaps back the order at a speed that makes laughable the swiftness of light, or the dispatch with which the human voice is transmitted by radio. The message is received, the eyelid winks, and the particle of foreign matter is warded off. You are saved from inconvenience and suffering. That happens many times a minute, every hour of the day, and you do not even realize it is taking place.

The wonders of the human body are beyond comprehension. Your hand is an implement that all the inventive gen-

ius of the years could not reproduce. The wealth of the world could not build a swivel like the one on which your head turns, or joints such as operate in our legs or arms. These are all the provisions of a God Who wanted us to have the best of everything. Truly, "the best things in life are free."

Secker said: "He enjoys much who is thankful for little." Have we thought to thank God for the sequence of the seasons? The rest of the night, and some times for the relief of the morning? The cessation of pain? The understanding of friends? If we will pause, take inventory and count our blessings, we will find much for which to be thankful.

*(5) We can all be thankful today because penitent sinners may still enjoy Pardon and Position.*

I am sure we are all thankful for Peace, Privilege, Plenty and Provision, but let us travel on into the wonders of God's love and grace.

Of the multitudinous gifts from a Father, who knows how to give good gifts to His children, one stands alone in transcending grandeur; in fact, it is the fountainhead from whence cometh every good thing — it is the gift of Pardon.

Even though my finite mind could not conceive how, through the blood shed on Calvary, a just and holy God could forgive a guilty sinner without compromising His justice and holiness, yet I had but to cry in my blindness, as did poor Bartimaeus, and the miracle working Son of God removed the scales from my eyes. And you my friend, if you will reach out even in the timidity of unworthiness and touch the hem of His garment in faith, you will become conscious of sins forgiven, complete pardon.

Pardon assures position. The sinner, transformed by grace, receives a new nature which certifies for him eternal membership in the spiritual kingdom. John says in his Gospel that he who

enjoys pardon is granted sonship. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Paul speaks of "heirs of God, and joint heirs with Christ." He also describes the life of the believer as being "hid with Christ in God."

*(6) We can all be thankful today because as children of God we have Promise for the future.*

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

I stood on the shore of Lake Huron and watched the Sun as it retired in the western sky, draw about it the draperies of crimson and gold, and fill the atmospheric heavens with myriad matchless colors so beautiful that I was awed, speechless, in the presence of its grandeur. Nothing I said could ever surpass this, but then I remembered that God said, "Eye hath not seen ..."

I listened to a great symphony, and my soul was thrilled by the harmonies which were written by the hand of the Infinite, for all music originated in Heaven (man only discovered it) and I said surely the ear of man is not built to appreciate anything more beautiful than this, but then I remembered that God said, "Ear hath not heard ..."

I stood alone in the presence of a giant Sequoia in the high Sierras of California, a monarch of the forest that had been more than a sapling when Moses was a boy, and was a mighty tree when our Lord walked this earth. I closed my eyes, in its presence, and I could see in a panorama all the vastness of the mountains, the grandeur of the forests, and could hear the babbling of mountain streams and feel the hush of the mighty valleys. This was a combination of magnificence made possible by the imagination of the heart, but even in the sublimity of this moment, I remembered that God said, "... neither have entered into the heart of man ..."

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John on the Island of Patmos, tried to tell us something about the things "which God hath prepared for them that love him," and the only way he could describe what his eyes beheld, was to talk about the most beautiful things he had ever seen on earth, "... gates of pearl, walls of jasper, streets of gold, foundations of sapphire, emerald, and amethyst." If this language is only a figurative shadow, and I believe it is, who can conceive the meaning of the substance back of it?

We stand by the grave of a loved one. The wind may blow and the sky may be black, and our hearts may ache with pain of parting, but with the great Apostle we can say, "we sorrow not as those who have no hope."

Disease comes and settles upon one we love and leaves him with a withered limb or blind eyes, or a broken body, and our hearts bleed and we would gladly take the affliction and give them our health, but in the midst of this sorrow worse than death, we look through our tears to yon eastern sky and see God's morning already dawning. The arrows of light from the bow of eternity are already piercing the darkness, and we remember the promise that when the Lord appears we shall be like Him.

Withered arms will be made whole, blind eyes will see, the lame shall walk, yea and even the mind that has tottered and fallen from its throne, will be touched again with the illuminating finger of God's Grace. These, my beloved, are but a few of the promises that are for "... them that love him."

*(7) We can all be thankful today because as children of God we have divine Protection.*

Peace, Privilege, Plenty, Provision, Pardon, Position, Promise, and to these He adds Protection. Someone has said that God did not promise His children a smooth voyage but He has promised them a safe landing.

When I preached in the Southland I heard Negro Christians singing a spiritual, which is my favorite of all their beautiful songs, "In the Hollow of His Hand, I Know My Lord Will Keep Me." Adversity may come, but if you are God's child, you are safe in the hollow of His hand.

We cannot get beyond the circle of His love, and in these days of adversity and uncertainty, though at times we be tangled in a labyrinth of bewilderment, let us remember that we are sons of God,

joint heirs with Jesus Christ, and that the protection of Heaven is our heritage. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

That is my verse, and it is your verse. It reiterates again God's countless promises of protection. What fear need any man have, who has the promise of the Son of God Himself, that "... he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

*At this Thanksgiving season of 1954, I humbly thank God for Peace, Privilege, Plenty, Provision, Pardon, Position, Promise and Protection! Will you now join me in repeating the words of the Psalmist: "The earth is full of the goodness of the Lord."*

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"The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Proverbs 11:25)

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Proverbs 3:9,10)

John Wesley's outline on money was:

1. Make all you can.
2. Save all you can.
3. Give all you can.

"God loveth a cheerful (hilarious, laughing) giver."

When John Wesley's income was thirty pounds a year, he lived on twenty-eight pounds and gave two to Christian work. When his income increased to three thousand pounds, he continued to live on twenty-eight pounds and gave the rest. He said this was no sacrifice because giving gave him greater joy than any other use he could make of money.

—Dr. J. B. Chapman

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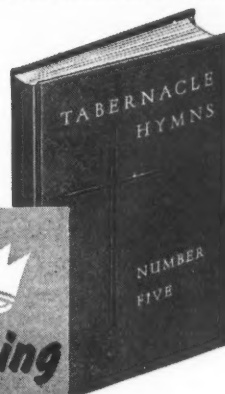
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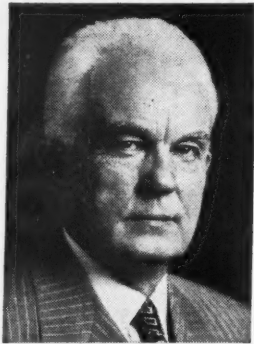
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# MISTAKES THAT LOT MADE

DR. FORMAN LINCICOME  
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*"Then Lot chose him all the plain of Jordan." Genesis 13:11.*

**T**HERE ARE THREE big factors in the making of a man — heredity, environment and choice. All are mighty fashioning fixing forces, but choice is the greatest. The law of choice is inexorable; you can no more change it than you can change the sun in its course.

There are some things you can evade, treat with indifference, be neutral on, but when it comes to a matter of choice there is no middle ground. A choice is a momentous thing, for a choice results in an action, an action in a habit, a habit in a character, and character determines destiny. We sink or soar according to the choices we make. I invite attention to three things about Lot's choice.

*First, it was an inconsiderate choice.*

I mean to say it was made too hastily, with not enough deliberation — and that could be said of many a choice made since then. Jesus said, if you are going to make an important decision first sit down and count the cost or, in other words, consider the end from the beginning.

For just as the oak is in the acorn, the fire in the match, the sin in the thought, the harvest in the seed, just so the end is inherent in the beginning. Guard the beginning and the end will have no dread.

There is on record many a dishonest transaction, defeated candidate, miserable divorce case, untimely death and financial failure that never would have soiled the pages of history had the persons involved heeded the teaching of Christ. Sit down and count the cost!

There are people in the prisons in the United States from city councils, counting houses, judicial benches, pulpits and bars, and other walks of life, who would not be there had they counted the cost. There are multitudes on the broad road that leads to everlasting banishment

from God who would not be there if they had counted the cost.

*The second thing about Lot's choice is that it was expensive.*

It cost Lot three things to make this choice. First, it cost him the loss of success. True success does not consist in having a high rating on the stock market, a large tax roll, a seat in Congress, a big bank account, being the president of a university or marrying your children into families of wealth. This may be the world's idea of success but it is a vulgar idea. Genuine success does not consist in what we *have* but rather in what we *are*, and must be viewed in the light of another world.

We are made for two worlds and unless we live for both, we live in vain. The man who does not include two worlds commits suicide in both. A one-world man is an inevitable failure.

Society is shot through and through with this material miasma. The people at the foot of Mount Sinai had nothing on modern America in bowing down to the golden calf. Americans scorn the

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Hindu for worshipping the sacred cow, but is it any worse to worship a cow than a calf? With too many people, ideals mean little, while deals are everything.

The next thing it cost Lot to make this choice was the loss of the companionship of good people. He was no longer with godly Abraham. A choice that takes one away from good people is a foolish choice. A godly companion is worth more than treasures. Moses considered it so, and chose rather to suffer affliction with his people than to enjoy the pleasures of sin.

I would have you note that Moses made this choice by faith. Most people live by sense and sense always prefers the present to the future. This is why some people would rather have a saxophone now, bought on the installment plan, than a harp of gold later.

Every person is made in some measure by the things outside of himself. The company you keep, the books you read and the pictures you see! The company you keep is not an indifferent thing. There is salvation, damnation or ruination in the contacts you make. Steer clear of that foul-mouthed, swearing, whisky-drinking, church-absenting, Christ-rejecting person.

Books come next to human beings in molding character, for they are in a very real sense the impersonation of their authors. Books are living things; they have heads, hearts and arteries through which courses moral and intellectual blood.

It is difficult to tell at the present time which is breeding the most crime, the silver screen or the fiction press. If you would be more careful about the pictures you see, the books you read, and the company you cultivate, you would not find it so difficult to keep yourself sweet and clean and on the narrow way.

The final thing it cost Lot to make this choice was the loss of family and property. His possessions were destroyed by fire. His wife, because of her covetous backward turn, became an encrusted pillar of salt. Two of his daughters were destroyed by the explosion and two others live in history to commemorate their shame.

Lot's choice was based on covetousness. For the sake of earthly possessions, he moved his family into a moral desert. It was a good place to raise cattle but a poor place to raise children.

It might have been different with Lot's family had he made a different choice, and the same can be said regarding many families today. Had the father chosen Christ, been converted and led the way into church while the kiddies



were in their immature and formative period, juvenile delinquency might not have polluted the family circle.

The third characteristic of Lot's choice was that it was a selfish choice.

Lot's choice was based upon present interest. The present is very attractive. It was to Demas. He forsook his Lord for his love of this present world. It was to Esau. He sold his birthright for a mess of pottage. It was to the young ruler. He was offered eternal treasures but chose temporary prosperity.

You can try to talk to certain types of young people on serious subjects and they will say by their actions if not actual words: "Give me a good time now, picnic me now, dine me now, wine me now, and I will let you worry about the future. I am not interested in anything so remote as heaven." The majority of people can only see the things nearby. This is the result the Fall of Man had on us. It left us nearsighted. The world is suffering from eye trouble from low visibility.

We often hear the current phrase, "I see by the morning paper ..." The morning paper is the only eyes some people possess. When they look, what do they see? They see a catalog of crimes spread all over the front page. Whatever breaks the ten commandments makes news. I hope for a time to come when editors will spread men's virtues on the front page as readily as they do men's vices.

★ ★ ★

**THE WORLD** is fast going blind. We need a vision. A vision we must have, or break on the rock of materialism and infidelity.

Oh God, give us a vision. Give that money-mad crowd a vision — that stupid, worried, haggard crowd, burning up with a lust for gold, like swine wallowing in the filth of fleshly desires, shackled to material levels, with God, prayer and the church crowded out of their thinking and living.

Oh God, give that pleasure-seeking crowd a vision. That crowd, more worried about personal popularity than

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their sins; more concerned about their standing in society than their standing before God; more concerned about the latest fad than the plan of redemption; who think more of a novel than the Bible.

Oh God, give that unsanctified crowd a vision. As Thou didst turn the light of Thy holiness in upon Isaiah's depravity until he cried out, "Woe is me! for I am undone; because I am a man of unclean lips," so turn it upon multitudes of professed Christians today until they confess their need of a clean heart.

Oh God, give thy ministering servants a vision. Make us faithful watchmen and soul winners in this sin-captured, sin-enslaved world. Help us to rebuke folly, unmask hypocrisy, and drive carnality into a corner. Give us the vision of an Ezekiel, the fire of an Isaiah, the courage of a John the Baptist, and the passion of our Lord. Save us from soft sentimental preaching. Help us to take off both gloves as did our fathers, and strike sin sledge-hammer blows whether in the church or out of the church. So unctionize us that people will go out from under our ministry feeling they have listened to men sent of God.

In conclusion I set before you the hilltop country, or the well-watered plains of Jordan. Which will you choose? Lot made the wrong choice.

Oh God, give us a vision. Give it to us quickly. Bring us back to things of value. Lift us up above the plains. Help us to climb until we get above the fog and clouds of materialism, until the scales drop off our eyes, until coldness melts out of our hearts, until we are more hungry for God than fame, ease, honor, wealth or anything the world has to offer.

## Salvation Metaphors

**THE BIBLE** employs numerous figures in setting forth the desirability of salvation through Christ.

To the hungry, salvation is bread; to the thirsty it is water; to the weary it is rest; to the fearful it is a refuge and fortress; to the sick it is medicine; to the oppressed it is liberty; to the imprisoned it is freedom; to the lonely it is friendship;

To the distressed it is peace; to the desolate it is beauty; to the bereaved it is the garment of praise; to the lost it is a shepherd and a fold; to the poor it is riches; to the merchant it is a goodly pearl; to the soldier it is victory; to

the runner it is a prize; to the farmer it is harvest; to the husbandman it is vintage season; to the slave it is jubilee;

To the mortgager it is a release; to the traveler it is eagles' wings; to the student it is wisdom; to the returning prodigal it is a feast; to the politician it is election; to the preacher it is a message; to the prophet it is vision; to the priest it is incense; to the imperial it is a kingdom; to the lawyer it is justification;

To the domestic it is a household; to the criminal it is pardon; to the stranger it is adoption; to the poet it is a song; to the musician it is harmony; to the logician it is reason; to the empirical it is experience; to the critical it is perfection; to the harassed it is rescue; to the wounded it is balm; to the ambitions it is glory; to the humble it is promotion;

To the faithful it is reward; to the mariner it is a well-piloted ship and a safe harbor; to the desert dweller it is an oasis; to the industrious it is a task; to the naturalist it is a garden and a springing well; to the apiarist it is honey; to the prosecutor it is oil; to the miner it is gold; to the provident it is corn; to the merry it is wine; to the lover it is marriage; to the wanderer it is home; indeed, to everyone it is what is needed and desired.

—Dr. J. B. Chapman

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REV. CAREY L. DANIEL'S  
NEW BOOK

**T**HERE IS an interesting story behind Rev. Carey L. Daniel's decision to write the book under consideration in this review. A man, betrayed by scholarly agnosticism, whom he describes as "a college friend," made the blatant remark that the Bible was "a maze of contradictions and discrepancies."

Mr. Daniel challenged him to quote one such contradiction. The critic begged off for the time being but showed up a few days later with 101 alleged errors, carefully catalogued and neatly arranged in writing. He admitted having consulted books by Robert G. Ingersoll in preparing his attack. The man is described as having manifested "an air of triumph."

"From that day until this," says Mr. Daniel, "we have been collecting material and attempting to reconcile alleged contradictions in God's Word ... We have written this book on the premise that an ounce of Scripture is worth

a pound of conjecture. Instead of trying to reason out solutions to these problems, we have simply focused the light of relevant Scripture upon them, and have been delighted to find how naturally and easily they explain themselves."

What critics call discrepancies frequently turn out to be paradoxes. Inspiration uses this method (of listing seeming contradictions) as a means for teaching great spiritual truths. Thus Jesus said: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

The apostle Paul portrays Christ's followers "as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Mr. Daniel wastes no time getting down to business, coming to grips with

the Bible's enemies, recording attacks and pointing up the answers. There is no dodging, hedging or compromising. When the critic launches a frontal attack, the book meets him head on!

*A vast amount of research is reflected in these pages. Some of Mr. Daniel's answers and solutions are truly amazing, both new and convincing. A total of 101 paradoxes are harmonized.*

### THREE BOOKS IN ONE

The reader is actually presented with three books, rolled into a single volume.

Part One deals with alleged discrepancies in matters pertaining to Doctrine. Part Two, alleged discrepancies as related to Biblical History. Part Three, alleged discrepancies as to teachings on Prophecy. Fifty-seven seeming contradictions are reconciled under Doctrine; 33 under History, and 11 under Prophecy.

### TWO SOLUTIONS

Space is available to reproduce only two of the 101 solutions offered ... but these will suffice to illustrate the method used:

*Page 15. God's Fatherhood Restricted and Unrestricted.*

"Have we not all one father? hath not one God created us?" (Malachi 2:10)

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13)

Mr. Daniel says:

"Is God the Father of all men or only of those that believe in Christ? That depends entirely on whether we are discussing His creative Fatherhood or His regenerative Fatherhood. In a general sense, of course, He is indirectly the Father of every living creature. All men are brothers, in this respect, not only to one another but also to tadpoles, prairie dogs and Texas rabbits. If, therefore, we are to preach the 'Universal fatherhood of God,' let us not confine it to the human race.

"But the only 'brotherhood of man' taught in the Scriptures is that of the household of faith, the 'Blood-bought Band.' Admission into this heavenly family is only by the spiritual rebirth, which is made possible to every believer in Christ by His travelling pangs on the Cross (Isaiah 53:11). This brotherhood enjoys the most intimate and enduring fellowship known among men, and the ties that bind its members to one

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another are stronger than the ties of blood-relationship. Those outside this holy union are alienated from the life of God' (Ephesians 4:18) and are by nature 'the children of wrath.' (Ephesians 2:3)

Page 106. Christ Crucified at the Third or Sixth Hour.

"And it was the third hour, and they crucified him." (Mark 15:25)

"And it was the preparation of the passover, and about the sixth hour ... Then delivered he him therefore unto them to be crucified ..." (John 19:14-16)

Mr. Daniel says:

"Two facts account for this supposed discrepancy. First, Mark is reckoning according to Jewish time and John according to Roman time. The Jews counted their hours from six o'clock in the morning till six in the evening, whereas the Romans computed their time from midnight till noon, as is our custom today.

"In the second place, Mark gives the time that the execution actually began, and John the approximate hour that Pilate pronounced the death sentence and delivered Christ to the angry mob. There must have been an interval of about three hours occupied with preliminary arrangements and with the slow and tedious march down the Via Dolorosa."

**MR. DANIEL**, the son of missionary parents, was born six months after his father drowned in the White Dragon River of China. He was educated at Baylor University and the Southwestern Baptist Theological Seminary ... and is now Pastor of the First Baptist Church at West Dallas, Texas.

By writing 'The Bible's Seeming Contradictions' he has (on the negative side) placed a potent weapon in the hands of Christians with which to fend off the attacks of liberals, skeptics and atheists. On the positive side, he has produced a boon to Bible study that will make the Book more precious and understandable to many people. Christians, regardless of denominational affiliation, need to be fortified with the facts which he has assembled and released for publication.

## KNOWING GOD

**MAN HAS BEEN** correctly described as being incurably religious. He yearns for companionship with his Maker. He possesses a worshipful nature. The greatest attainment in life is to come to know God experientially.

Although a man may live in heathen lands and be denied the light of Christ's Gospel, still his heart cries for God. One of the most tragic verses in the Bible is found in the book of Romans — the first chapter, and the twenty-first verse. This passage explains the origin of heathenism.

It shows that there was a time when men knew God. They saw Him revealed in nature. They knew the language of the stars. They saw the handiwork of God in the heavens. They possessed an inner light, a knowledge of right and wrong, called conscience.

Then in the unrecorded past this light was extinguished. Men turned away from God. They violated the divine will. They lost the sense of inner illumination that comes through divine revelation.

"Because that, when they knew God, (that is, the ancestors of what is now the heathen world) they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

This explains the origin of idol worship. It explains why animals are worshipped in heathen lands, why the cow is regarded as a sacred creature in India. The present state of the heathen world is a result of the inescapable law of heredity. But even in their present condition, alienated from God, human beings living in heathen lands still give expression to the worshipful instinct.

Incidentally, God has a substantial investment in man. He sent His Son into the world to redeem him. David meditated upon the fact of divine majesty. He contemplated the bigness of God

and the smallness of man, and exclaimed: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

David was both a musician and a prophet. He knew that the God of the universe would eventually enshrine Himself in a human body. He knew that God would some day reveal Himself on this planet in the person of Jesus Christ.

A disciple said to the Christ: "Show us the Father." This was an honest request, made from a sincere heart. The disciples were grappling with the heaviest, most profound thought that can challenge the mind of man, namely, the fact of God. Jesus answered with the sublime statement that: "He that hath seen me hath seen the Father."

Jesus offers the best means known to man for thinking about God. He is the only God men may ever expect to know in human form. He was more than a teacher about God. He actually revealed God. He is therefore the paradox, the astonishment of history.

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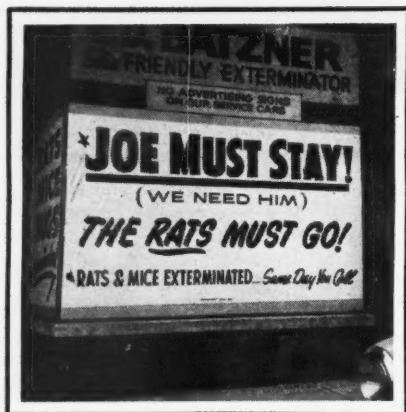


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## THE SENATE ON TRIAL

Mr. Ed. Batzner, a Milwaukee, Wisconsin business man, has decorated his front window according to the arrangement indicated above ... as a protest against the "Joe Must Go" publicity-seeking outfit operating in some parts of his State.

**T**HE DESTRUCTION of the McCarthy investigating Committee was the first item on the agenda of the Communist Party for the present year. With the aid of certain Senators and the White House palace guard, it has succeeded remarkably well. The Committee has been held at a standstill since February.

The Senate will be called into session November 8th to consider the recommendation of a special investigating Committee, headed by Senator Watkins of Utah, that Senator McCarthy be censured on two counts.

Flanders, Morse, Symington and Fulbright brought 46 charges against the Senator, but they proved to be so absurd that even the biased Watkins group threw out all but two. Without White House pressure, the entire proposal would have been dropped.

The effect of the campaign against Senator McCarthy and his Committee has been to encourage the Communist conspiracy in the United States. The unit that has done most to save our Country from the Red scourge has been reduced to impotence. The tragic consequence of this action was noted in something that came to light at Washington one day last month ...

Herman E. Thomas, an undercover agent of the Federal Bureau of Investigation, testified under oath, giving the names of 210 Communists who had been assigned by the Party to penetrate the steel industry of eastern Pennsylvania. He stated that Red leaders consider steel companies the primary target for infiltration as far as industrial organizations are concerned. In the event of war with Russia, steel would be the first sabotaged.

Senator McCarthy had arranged to

hear Thomas several months ago but was prevented from doing so by attacks launched against him on the Senate floor and elsewhere. During this time, the Communist power continued gathering strength in the steel industry. There is a question now if the Thomas list can be considered complete. It is feared that the Red underground has made a great many new recruits.

Fortunately, Senator Welker, chairman of a subcommittee of the Senate Internal Security Committee, learned what was happening and decided to conduct a special hearing to get a Government record of the facts. It was under these circumstances that Thomas' breath-taking disclosures were made. The steel companies now have sworn testimony on which to proceed in weeding out at least 210 potential saboteurs now on their payrolls.

Senator Welker has rendered the Country a great service, but the circumstances that made it necessary are appalling. This is but one operation that the McCarthy Committee should have been free to handle. Many others have been allowed to pass by the board — greatly to the comfort of Red conspirators who mortally fear and hate McCarthy.

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—16—

The resourcefulness of his enemies warrants admiration. They have hit him with a series of attacks that reflect planning by expert strategists. The failure of one effort has only been the signal for a new diversion.

Talented staff members, working for the Committee, have been forced to resign. Replacements have been blocked by minority members McClellan, Symington and Jackson. All manner of schemes and tricks are being used to keep Senator McCarthy's hands tied.

New Deal Senators (not to be confused with real Democrats) have special reasons for not wanting Communists, operating at top levels, exposed. They know that their group was responsible for filling Government positions with traitors.

Truman, for instance, was presented with proof that a spy ring existed in Washington with Alger Hiss and other New Dealers as members, but he refused to do anything about it. A portion of Igor Gouzenko's exposures dealt with this situation and the facts were so startling that Prime Minister King personally delivered the report to the President. Truman tabled it.

Naturally those who share the guilt of these activities, resent Senator McCarthy. He found enemies planted in sensitive areas throughout the Government. He was given a job to do, a difficult job, and for the sake of Country did not dare shirk the responsibility.

*Senators who now try to cover up for the New Deal and Fair Deal administrations are as guilty as the original perpetrators of the crime.*

When through incessant attacks, Senator McCarthy lost his staff director, Francis P. Carr, he appointed James Juliana to fill the vacancy. McClellan, Symington and Jackson immediately objected, but refused to give any reason for their action. They originally approved his employment as a member of the staff and had never found reason to criticize him. By playing dog in the manger they are making it impossible for the Committee to again take up the task of rooting out Communists.

Juliana had an impeccable record with the Federal Bureau of Investigation before coming to the Committee. He is an officer veteran of the Navy and has had extensive experience investigating subversives.

All the Senator could do was announce that he would submit Juliana's name to the full subcommittee "at the first meeting in November when Congress reconvenes," hoping the majority will favor the appointment.



This is uncertain, however, because of the strange behavior of Senator Potter, who, although a Republican, seldom passes an opportunity to stab McCarthy in the back. Dirksen and Mundt are expected to support Juliana.

Commenting on this situation, a well known newspaper of the middle west makes the following editorial observation:

"There is too much buried in the Roosevelt and Truman record of attachment to Communists for McClellan, Symington and Jackson to willingly expose their friends to detection. It is their deliberate intention to keep the McCarthy Committee from ever getting going again.

"All of this has relevance to the congressional election next month. If a Democratic majority should recapture control of Congress, a Democratic chairman will replace McCarthy and a Democratic majority will rule the Committee. And how much investigating of Communists could anyone expect then?"

★ ★ ★

**A** LITTLE reasoning will convince one that a strange power is operating in the background, capable of controlling the leadership of both political parties, with regard to this issue.

The most complex problem can be reduced to simple factors and that is the case here. There need be no misunderstanding or confusion as to the real motivation of the attacks upon Senator McCarthy and his Committee.

Senator Lehman of New York explained everything in a series of speeches delivered many months ago. For instance, June 20, 1953 found him addressing the Senate as "I, a Jew," castigating Roy Cohn and David Schine

(also Jews, serving on the McCarthy Committee staff), for having anything to do with Senator McCarthy.

Lehman left no doubt that the full force of American Jewry would be hurled against the Senator and his program of exposing Communists in Government. Flanders later echoed the same threat when he said from the Senate floor:

"McCarthy, like Hitler, is exploiting the issue of Communism. Hitler set his nation against the Jews, set up his own spy system and was curiously enough supported financially by wealthy businessmen. Each of these features finds its parallel, though it must be admitted to a weaker degree, in the career of McCarthy. ... Let us place within this frame a picture of McCarthy as fuehrer."

Senator McCarthy's answer to Lehman's attacks included a documentary, setting forth the latter's Communist attachments, going back many years. Among other things, he quoted the following letter and caused it to be published in the Congressional Record:

New York, N.Y., August 6, 1948.

Dear Mr. Hiss: Just a line to tell you how much I sympathize with you in the difficult position you unfortunately have been placed.

Your statement yesterday before the committee was forthright and complete, and I hope that your denial will catch up with the unfair accusations that have been made. You have been very badly treated. With kindest personal regards and best wishes, I remain,

Very sincerely yours,  
Herbert H. Lehman.

The Jews have tried to keep down exposures of Communism because of its predominantly Jewish complexion. The record shows that Senator McCarthy has done everything within reason to avoid offending these people.

Certain deals are even reported to have been made.

But his "crime" is that he exposes and opposes Communists without regard to nationality. Jewish names have meant no more to him than Irish, English or German. In the eyes of organized Jewry this is an unpardonable offense.

*This is the cause of practically all his trouble!*

★ ★ ★

**THE UNITED STATES SENATE** will be on trial, starting November 8th, not Joseph McCarthy. Public confidence will be weakened if it yields to artificial pressure based upon lies and propaganda, and crucifies one of its members.

The Senators who served on the so-called Investigating Committee are the ones already censured in the thinking of millions of honest, straight-thinking Americans — Carlson of Kansas, Case of South Dakota, Ervin of North Carolina, Johnson of Colorado, Stennis of Mississippi and Watkins of Utah.

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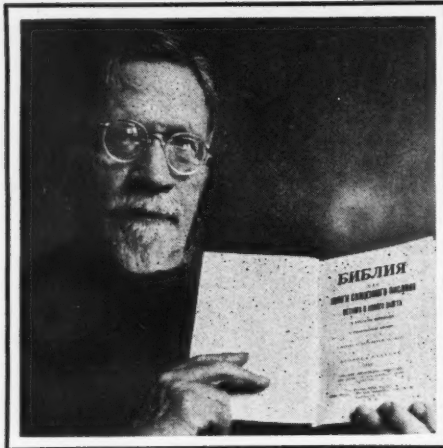
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## SOVIET AGENT REFUSES TO COMMIT MURDER

PASTOR BASIL MALOF  
WASHINGTON, D. C.

It is the policy of Kremlin leaders in Moscow to hold as hostages, relatives of representatives sent abroad on criminal assignments. This was true in the case of Nickolas Hokhloff. A report from Russia says that his wife and small son have mysteriously disappeared. The above picture shows Pastor Malof holding a Russian Bible like the one he gave the Soviet official.

**P**RESS AND RADIO have reported the strange case of the Red Army Captain, Nickolas Hokhloff, whom the Kremlin sent to assassinate by use of a secret poisoned weapon, a Russian anti-communist refugee leader in Frankfurt, Germany ... George Okolowitch.

But persuaded by his Christian wife, Yanina, and his own awakened conscience, he went to the intended victim, showed him the weapon and said: "I was chosen by the Kremlin to kill you. But I am not carrying out the orders. My wife in Moscow told me if I did so, she would not want to longer be companion of a murderer. She is such a good woman and I love her so much, that I decided not to commit the act."

Thereupon, the Army Captain showed his intended victim the clever device invented for use in committing the crime which, from visible appearances, resembled an ordinary cigarette case. There was a layer of cigarettes on top, above a double bottom in which a tiny, noiseless revolver had been placed, loaded with poisoned bullets. By pushing a small spring, the contraption would release bullets capable of killing a victim at a distance of ten to fifteen yards.

Instead of returning to Moscow to face immediate execution, Hokhloff surrendered to American authorities in Germany, asking for protection and asylum in the United States. His request was granted. In May of this year he was brought here, his every movement clothed with great secrecy.

Finally, he was asked to appear before the Senate Internal Security Committee, of which Senator William E. Jenner is the chairman. At this hearing,

Hokhloff displayed the secret weapon, the devilish mechanism, and gave the Senators all the facts.

Upon learning about the arrival of this man in Washington, I felt a responsibility to offer him spiritual counsel. I knew that, in all probability, he had never seen a Bible. Under those circumstances, a copy would be of greater value than its weight in rubies and diamonds.

The Bible has been outlawed in Soviet Russia for thirty-five years and the Captain is a comparatively young man. I therefore knew that unless his Christian wife had succeeded in secretly keeping a copy at great personal risk, he most likely had not in his lifetime so much as seen the precious Book.

With these facts in mind, I took from stock a Russian Bible of the kind that our organization (the Russian Bible Society) distributes, wrote in it *Bog Yest Ljuboff* — meaning "God is love" and had it delivered to him. At the same time I wrote a letter welcoming him to America where, for the first time, he was finding it possible to breathe free

air and live like a normal human being instead of a slave.

I also sent to him at the Senate Building a book in English, describing the faith in God, cherished by many American Presidents. There was a question in my mind whether he, a Communist educated army officer, would even be willing to accept a Bible.

Taught in Soviet schools and military academies that God did not exist, and all through life hearing the Bible scorned as a collection of myths and fables, I thought he might even tear our Book to pieces. For this reason, I decided to include the book telling of the faith of American Presidents.

But, "God moves in mysterious ways His wonders to perform."

A few days later, I received from Captain Nickolas Hokhloff one of the most valued letters ever to reach me in my fifty years of Christian ministry. It thrilled me to the depths of my soul and I want to share its contents with readers of *The Defender Magazine*. A translation from the Russian language (in which it was written) reads as follows:

Honorable Mr. Malof:

I am very grateful to you for sending me *The Holy Book*. At this time my family and I are experiencing most difficult times for ourselves. We have from nowhere to expect help, but only from God and from those who believe in Him. *The Book* you sent me and friendly lines helped me very much and are still helping. "God is love" and with this hope that it is so, I live now.

I also beg to tell you that this faith in our Lord and surrender to His Will saves many Russian people now from complete enslavement to Communism. This faith caused my wife to make this decision. This faith also compelled me not to commit murder and to flee West.

I am confident that nothing but this Holy Inner Power will save my wife, my son, and the whole Russian nation.

Sincerely yours,  
N. Hokhloff.

Such a letter, from a man chosen by the Kremlin to be an assassin, is something of tremendous importance. It reflects the strength of character of a noble wife, and the power of Christianity to successfully endure persecution.

This is, of course, the first communication of its kind ever written by a Captain of the Red Army and a high secret agent, exposed all his life, to the evils of atheism.

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**I SHALL READ**, on this broadcast, three letters received during the last few days attesting triumph over cancer by use of the Hoxsey system of treatment.

The first is from Mrs. Hazel Larison, 1624 Seventeenth Street, Eureka, California.

The second is from Mr. I. M. Poston, 5322 Vickery Boulevard, Dallas, Texas.

And the third is from Mrs. James Cockerham, Rural Route 1, Dodson, Louisiana.

Practically the entire broadcast will be consumed by reading these letters, but because of their great importance ... because of the message they contain about the control and cure of cancer, I know you will be interested. Your listening time to hear these three amazing stories will be well, very well, invested.

### FIRST LETTER

The first is from Mrs. Hazel Larison of Eureka, California. She wrote me on October 10th, a long letter, but I shall read it in its entirety.

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"Dear Dr. Winrod:

"In July of this year a Dr. Field of Ukiah, California sent me the February issue of The Defender Magazine, in which an article appeared on the Hoxsey Cancer Clinic. He also sent me a copy of your book, 'New Cures For Old Ailments.'

"I read these items with profound interest and I know they came to me in answer to prayer, which I shall explain in this letter. I wish to tell you a very true story, and while it may be quite a long story, I hope you will have the patience to read it through. Perhaps there will be something in it that you can use to help some other so-called 'hopeless' case of cancer and put it on the road to recovery.

"I have been in the cafe business, in this city, for a number of years. On September 10, 1953, I did some heavy lifting, loading my car twice with boxes of canned goods from my garage, taking them to the cafe and unloading them there. By evening my back started paining me between the shoulder blades and at midnight I was walking the floor. I stood the pain until four in the morning and called my doctor, told him I had hurt my back, and asked him if I might go to the hospital for a shot of something to provide relief.

"When I arrived at the hospital they gave me a shot, but they also put me to

bed. The next day they took X-ray pictures of my chest and said they found a spot on the right lung and hoped it was not tuberculosis. I laughed at that because I didn't have any pain in my lungs, nor did I have a cold or cough of any kind. I told them again that I had hurt my back and the pain was almost killing me.

"They put a pneumonia jacket on me and I sweat it out for two weeks, and then finally talked my way out of the hospital. After that I went to a chiropractor but the pain was so intense I couldn't let him touch me. He gave me heat treatments, an hour a day, for almost four weeks, and still no relief.

"Then I hunted up a bone specialist and after many more X-ray pictures, went back to the hospital for thirteen long weeks. I was given deep X-ray treatments every day for eighteen days until I was burned clear through, but this treatment didn't at all accomplish what they expected.

"But it did do a very fine job of burning, and a blister about six inches across finally developed and had to be dressed twice a day. I begged to go home on January 1, 1954. By that time I was a sight. I had to sit in a chair day and night for about five of those weeks, and was so bloated or swollen from my hips down that I really thought my skin might break any minute."

And now, friends of the listening audience, I wish to interrupt myself to say for the benefit of those who may have tuned in late, that I am reading a letter from Mrs. Hazel Larison, of Eureka, California, telling of her fight with cancer. She continues (and I quote):

"My daughter had been told that I had cancer of the spine, and that it was a hopeless case, when they sent me to the hospital. She wouldn't allow anyone to tell me, and I thought there were a couple of vertebrae out of place pinching the nerves.

"The only medicine given me was morphine pills every three hours for pain and nerve pills to quiet me. Nothing to kill the cancer!

"My sister came out from Iowa the last of March (I think to be here for my funeral). She stayed until the first week

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of June. Just before she went home, I found out that I had cancer.

"Like every woman, I had a good cry but as I look back now, I don't believe I cried so much about having cancer as I did over the fact that none of my family or friends or the doctors had told me the truth. My daughter just couldn't tell me and she wouldn't let anyone else tell me for fear that I would give up completely.

"I am not a very religious person, Dr. Winrod, but as soon as I knew I had cancer, I started praying in a different way. I told God if it was His will for me to go at that time, I was ready, but if it was meant for me to get back on my feet, to show me in some way where to turn for the help I needed.

"On July 18th, a man who had taken his meals at my cafe for years called my daughter and asked how I was, and if I could receive visitors. When he came I told him that I knew I had cancer and I thought the doctors felt it would only be a short time until all my troubles would be over. He told me about the Hoxsey Cancer Clinic of Dallas, Texas, and asked me to seriously consider going there, should I ever be able to travel.

"That was on a Sunday. Tuesday, a friend of mine who doctors with Dr. Fields of Ukiah, came over with your book, 'New Cures For Old Ailments' and a copy of The Defender Magazine — both of which Dr. Fields had sent to me.

"She had been talking to him about me, and he told her to tell me to go to the Hoxsey Cancer Clinic if I could possibly do so, and that he felt I had better than a fifty per cent chance of being helped and perhaps cured. I left here the next Sunday and reached Dallas on July 26th.

"I was given a complete examination, including all the tests, and found out that the cancer was on the five vertebrae, starting with the fourth, and in the upper part of the right lung. I was so

'woozy' with morphine for eleven months and so shaky that I could scarcely walk, but the lady who went with me had a wheel chair meet the plane, to wheel me in and out of the airports, so I made the trip fine.

"Now I have been home a little over two months, gaining sixteen pounds. I can truthfully say that I am very much better. My improvement has been such that I feel it betokens a complete cure. I am due back to the Clinic, in Dallas, next January, for a checkup.

"There is a lot more to the story, but I don't want to tire you too much. I weighed 185 pounds when I walked into the hospital, and when I came out I was down to 118 pounds. Just a mess of skin wrapped around some bones! I couldn't stand to look at myself in the mirror.

"My arms pained so much that it was impossible for me to lift them to comb my hair. I couldn't do a thing for myself, even turn over in bed, or walk. Friends meeting on the street would ask each other if Hazel was still alive.

"Everyone around town now seems to think that a miracle has occurred. I wish there was some way I could get on the radio or television so I could tell the whole world about my good fortune.

*"The doctors here told my daughter I couldn't make the trip to Dallas, and that Dr. Hoxsey was a quack any way. I don't know why they should have cared what I did, having given me up to die. I am 59 years old and felt my life a forfeit any way. I certainly had nothing to lose by going to Dallas."*

"Thank you for your patience in reading this, and please keep publishing articles in The Defender and giving broadcasts over the air. Perhaps others will go to Dallas and find deliverance from cancer, as I did. Yours very truly, Hazel Larison."

And this, friends of the listening audience, concludes a letter from a person

given up to die of cancer, who found relief at the Hoxsey Cancer Clinic, of Dallas, Texas. We feel that victims of this dread disease are entitled to the kind of information given on this broadcast. With us it is a matter of Christian service.

A committee of ten doctors, each a cancer specialist, went to Dallas recently and, after making a painstaking investigation, came away saying that cancer is curable — that cancer is being cured by the Hoxsey method. Each of these doctors was an M.D., and, as I say, a cancer specialist of repute.

We published their names, photographs, and the complete text of the signed report they issued in The Defender Magazine. Thousands of persons, suffering from cancer, have gone to Dallas, taken the treatment and enjoyed complete cures. I said thousands!

I have seen huge cabinets at the Hoxsey Cancer Clinic bulging with case histories, complete documentation, demonstrating more than fifteen thousand cures. The kind of medical, hospital and clinical documentation that would stand up in any court of the land!

*And yet there are men, cruel men who, for financial reasons and out of professional jealousy, are trying to keep this information from reaching the public. They throw roadblocks in Dr. Hoxsey's way at every turn. But truth is mighty and must triumph in the end. Despite opposition, millions of people know tonight that cancer, both internal and external, is being cured at Dallas.*

## SECOND LETTER

The second section of this broadcast will be devoted to a letter from I. M. Poston of Dallas, Texas. A record of his cure, based upon sworn testimony, will also be presented. He says:

"Dear Dr. Winrod:

"Regarding the Hoxsey treatment, I will say that in 1938, a cancer develop-

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ed in my right eyebrow which caused me great suffering. I was treated by the Hoxsey Clinic and in about six weeks was perfectly well.

"I took what they call the black tonic and have not had any sign or symptoms of cancer since. Naturally the treatment has a better opportunity to do its work in cases where other systems have not been tried. But I have seen cures where people had used surgery, X-ray and radium and arrived at the Clinic in terrible condition as a result.

"I truly thank God that my path ever led me to Dr. Hoxsey. With Christian regards, I am Sincerely Yours, I. M. Poston."

During the investigation conducted by the ten cancer specialists previously mentioned, Mr. Poston was a witness and gave most convincing testimony. A court reporter was present to take down every word. I have the transcript before me. Listen, please, while I read:

(Dr. Hoxsey conducting the interrogation.)

Question. What is your name?

Answer. I. M. Poston.

Q. Where do you live?

A. 5322 Vickery Boulevard. Here in Dallas.

Q. How old are you?

A. Sixty-four, the 26th of last March.

Q. On October 20, 1938 did you become a patient of the Hoxsey Cancer Clinic?

A. Yes I did.

Q. What was the matter with you? Why did you come to the Clinic?

A. Well, I had a spot appear on my eyebrow and the place didn't heal so I came to the Clinic.

Q. And on October 23, 1939 where did Dr. Harzog take you?

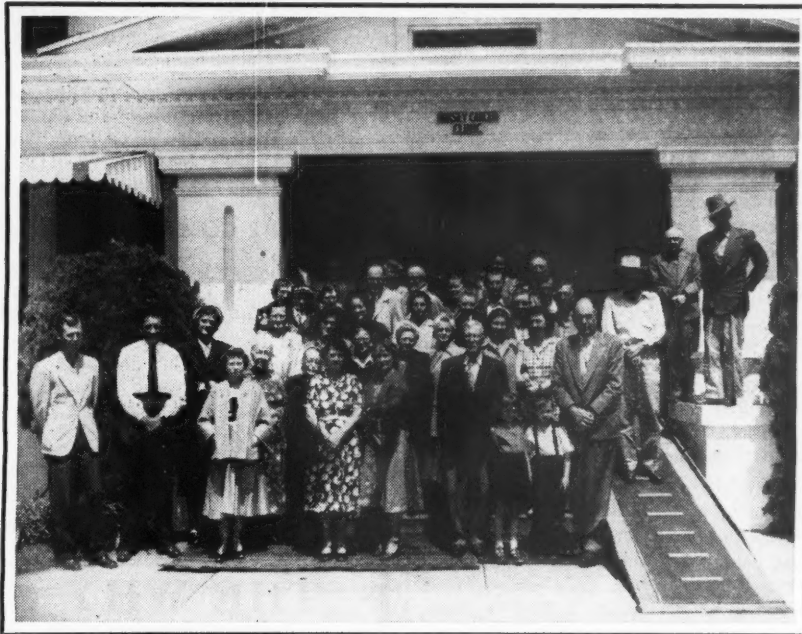
A. He took me to the Medical Arts Building.

Q. Where did he take you in the Medical Arts Building?

A. He took me to Dr. Marvin D. Bell's office.

Q. What did Dr. Bell do?

A. He took a piece of skin from the sore.



Cancer victims arrive in a steady stream at the Hoxsey Cancer Clinic of Dallas . . . from all parts of the United States and foreign countries. The above picture shows a typical group which came during one day, last month.

Q. And he made a biopsy?

A. Yes sir.

Q. Now, I am going to show you a copy of the pathological report. Do you recognize this paper as being a copy of the one Dr. Bell gave you? As a result of the pathology?

A. Yes, I believe that is it.

Q. Did Dr. Bell give you this report three days after they took the biopsy?

A. Yes, that is right.

(Thereupon Dr. Hoxsey interrupted the testimony to make the following statement to the committee: "Dr. Bell doesn't make these biopsies for us any more because the medical group threatened to throw him out of the organization." Dr. H. B. Mueller of Cleveland, Ohio, a member of the investigation committee, asked: "Is that a fact?" Dr. Hoxsey answered: "Yes, and we can prove it. We did not want to humiliate Dr. Bell because he is our very good

friend. We can't send patients to any of the hospitals, because they refuse to cooperate. We had a lady here from California who was hemorrhaging, and she went to the Hermann Hospital in Houston and they refused to accept her." Dr. Mueller: "They refused to give her treatment or accept her as emergency?" Dr. Hoxsey: "Yes, they certainly did, and we have an affidavit to prove it. She was refused at the hospital."

Turning again to Mr. Poston, Dr. Hoxsey continued the questioning:

Q. Now, on October 23, 1943, you had the results of the biopsy, and what did it show? What did this pathology indicate?

A. Well, it showed I had cancer, the lesion being above my left eye.

Q. Dr. Bell said you had cancer?

A. Yes sir.

Q. And after that, you came to us for treatment, and did your condition improve?

A. I was completely cured.

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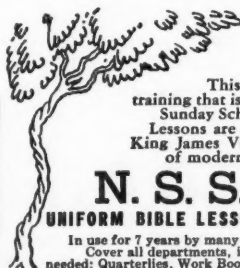


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Q. What did we do for you here at Hoxsey Cancer Clinic?

A. Well, you gave me some black medicine to take and that was the treatment.

Q. And how do you feel now?

A. I feel fine.

### THIRD LETTER

At the beginning of this broadcast I announced that I would read three letters. We come now to the third. It was written by Mrs. James S. Cockerham, Rural Route 1, Dodson, Louisiana.

"Dear Dr. Winrod:

"We have been listening to your Defender Hour broadcasts for some time and enjoy them very much. Two years ago it was discovered that I had a cancer on my breast.

"Our doctor tried to get me to consent to an operation and have my breast removed, but I knew of others who had this same operation and lived only a short time.

"I could not satisfy myself that this was the right thing to do, and having learned about the Hoxsey Cancer Clinic through your broadcasts, decided to go there instead. I have now been taking their medicine about a month, and have gained strength, sleep well at night, have a good appetite and could do all my house work but the doctors at the Clinic told me to use my arms as little as possible for a while.

"I had severe pains in my breast, down my arm and under my shoulder before going to Dallas. There was no relief, either day or night. I suffered untold agony, but now the pain is completely gone and I am feeling myself again. They instructed me to be back at the Clinic on November 6th for a check up.

"Please pray for me. I feel that you are doing a wonderful work by letting people know there is such a place as the Hoxsey Cancer Clinic. In my case it is

proving to be the deciding factor between life and death. Sincerely yours, Mrs. James Cockerham."

And this concludes the reading of three letters from victims of the cancer scourge — victims who have found relief at the Hoxsey Cancer Clinic of Dallas, Texas.

### HEART COMPASSION

And now before closing, I would like to explain for the benefit of new listeners, the position of the Defenders organization with regard to medical matters. We are guided by the principle that whatever relieves pain and suffering is, in a broad sense, part of the Christian program.

Jesus Christ, in the days of His flesh, concerned Himself with both the tem-

poral and eternal welfare of those with whom He came in contact. He performed mighty miracles. He healed the sick. On one occasion He fed five thousand. He cared for both soul and body.

The divinity of His religion comes out precisely on the same lines as His earthly ministry. Christianity has always been concerned with both the physical health and spiritual well-being of its followers.

While we do not possess the great power that He possessed, yet we can, in some measure, emulate the example that He left before us. We can feel some of the compassion that He felt for those who suffered.

This is Gerald B. Winrod, thanking you for listening, and saying ... May God bless you all.

## THE WHY OF SUFFERING

WE COME NOW to the age-long question, Why do people suffer? Why does an all-powerful God allow experiences that seem cruel and laden with pain? Questions of this character have puzzled man from time immemorial.

Let us note some suggestions from material sources. The diamond and charcoal are the same in their elements. But when charcoal is acted upon by intense heat, the lustrous diamond is the resultant. Steel is the rough ore transformed by heat. When the tender body of the oyster is wounded, it dresses the wound with a pearl. Layer on layer of mother-of-pearl is formed around the foreign substance whose intrusion caused the irritation. When the pearl oyster is large and well formed, pearls scarcely occur at all.

Suffering brings to us the depth and adequacy of God's amazing grace. We learn by contrasts. We appreciate the sweet because of the bitter; the light because of the dark; joy because of sorrow. Grace appears in its wondrous sufficiency when administered as healing balm to our wounds of suffering. Paul, what did you learn from the thorn? "The adequacy of grace. When I prayed three times for its removal, God answered, 'My grace is sufficient for thee'."

We are to know also that suffering increases our capacity for sympathy and comfort. Experience is one of our best teachers. We never know what others feel until we pass that way. We barely noted the hearse that passed down the street this morning, but when it comes to our door, all is different.

When they make a rug in Persia it is placed in vertical position on a frame, while little boys, sitting at various levels, work on the wrong side of it. The directing artist, however, stands on the right side of the rug, calling his instructions to the boys working on the other side. Sometimes a boy will make a mistake in the rug. Often when the artist, watching from the right side, sees the mistake, he does not require the boy to remove the wrong color. If the artist is skillful enough, he weaves the mistake into the pattern.

In his comment on this procedure of the artist, Dr. Leslie D. Weatherhead says: "I think one day I shall find my mistakes and my calamities and my distress and my failures and all my pain, woven into the pattern, and I shall say, 'It is the Lord's doing, and it is marvelous in our eyes'."

—Rev. E. D. Head

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JULIAN F. BALDOR, M.D.

## DR. BALDOR'S TRIUMPH

**CITIZENS** of Tampa, Florida were shocked Wednesday, August 29, 1951, when opening their morning papers to read, under glaring front page headlines, that Julian F. Baldor, M.D. — a highly respected physician of the community, had been sued for \$150,000, charging malpractice.

After a legal battle lasting three years and two months, in which Dr. Baldor was subjected to unprecedented harassment and vilification, the case was finally decided in his favor by a unanimous ruling of the Florida Supreme Court ... on October 19, 1954.

The attorney for the plaintiff, James (Red) McEwen, is regarded in the Tampa area as being a hard hitting member of the legal profession, possessing strong attachments to the forces of organized medicine.

Dr. Baldor was represented by Hugh L. McArthur, who turned against him after losing the case in the lower courts, and placed a foreclosure suit upon (Dr. Baldor's) Palma Ceia Hospital, demanding that the institution be closed and he be granted a mortgage of \$15,000 on the property. This, despite the fact of having already collected \$8,000 for legal services. Disbarment charges are now pending against McArthur before the Florida Bar Association.

No one familiar with the case ever doubted that the American Medical Association was behind it. Dr. Baldor's "crime" was that he insisted on curing diseases, for which organized medicine says no cures exist.

He became a marked man in 1949 when Ted Singletary, an eleven year old boy from North Carolina, was successfully treated for leukemia at Palma Ceia Hospital. The case attracted wide

attention in the press and over the radio. Thereupon orders were given to destroy the good doctor and bring his popularity to an end.

Traps were set for him. Many schemes and tricks were used. Among other things, they tried to get him on his income tax. Finally, the fraudulent malpractice suit was invented.

Dr. Baldor asserted that the plaintiff, a 71-year-old man, did "not have normal possession of his faculties" and was being used as a tool by "unknown persons." The charge of malpractice was based on grounds that the doctor used methods of treatment other than surgery, X-ray and radium.

The case developed into one of the most celebrated legal-medical controversies in American history. Witnesses at the trial included Dr. Charles S. Cameron, Executive Director of the American Cancer Society and some twenty other prominent surgeons representing the American Medical Association. The witnesses took the position that the treatment of cancer by any method other than the knife or irradiation was improper and constituted malpractice.

Biochemists, scientists and physicians testified to the contrary. It was shown that the patient was treated by chemotherapy. Several former patients testified to cures of cancer by the systems Dr. Baldor uses. It was also pointed out that he did his best for the man but received only limited cooperation. Had the patient cooperated, the results might have been different.

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A judgment of \$65,000 was assessed by the court against the doctor. This was a hard blow and opened the way for a great deal of smearing. All manner of abuse has been heaped upon Dr. Baldor.

*It was under these circumstances that Benedict Fitzgerald, former Department of Justice prosecutor and special counsel for the Senate Interstate and Foreign Commerce Committee, entered the case. Things looked pretty dark the day he flew down from Washington!*

His efforts included an appeal to the State Supreme Court. Mr. Justice Elwyn Thomas wrote the decision setting aside the judgment and it is noteworthy that no dissenting opinion was filed by any justice. The Court stated:

"The record in this case abounds in references by medical men to such terms as chemotherapy, hormones, synthetic chemical compounds, nitrogen mustard, folic acid, aminopterin, urethane, Krebiozen, oxidation enzymes, escharotics, oxidation catalysts, bacteriophage, benzoquinoline, antigen. One of the plaintiff's own witnesses said that '17% to 18%' of the money of the American Cancer Society allocated to research is spent in the field of chemotherapy.

"We do not propose to indicate what from, the record in this case would appear to be the proper treatment, in a given case of cancer. We are not physicians and we have no light on the subject except such as is shed by the testimony of physicians who are not in accord.

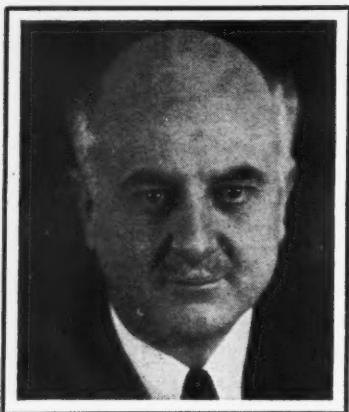
"But we do have the conviction that the heroic effort being made by members of the medical profession and other scientists only emphasizes that an enemy is so far being fought in the dark, and that one man should not be condemned from the fact alone that he chooses a weapon that another may consider a reed."

Emphasizing that testimony taken during the trial showed surgery, X-ray and radium to be failures in the treatment of cancer, the Court also observed:

"There could have been no clear-cut issue whether the appellant committed malpractice when he used a certain method, for no cure has been discovered."

This case, in which Mr. Fitzgerald has again distinguished himself as a brilliant lawyer and courageous warrior, will serve as the "Magna Charta" for the unrestricted use of bonafide cancer cures so long rejected by the medical dictatorship of the United States.





## INDIAN FORMULA RETRIEVED

DR. GERALD B. WINROD

**I** RECENTLY made a radio broadcast on Mexico, and in doing my research work regarding the high order of culture and civilization which existed in that part of the world prior to the Spanish conquest, I came upon the following in an Encyclopedia:

"These people manufactured paper on which to preserve written records. They possessed a rare knowledge of mathematics. They drew charts of the heavens. They knew engineering and engaged in hydraulic construction. They built pyramids and floating gardens. *They used an herbal preparation that cured heart disease.*"

I later learned that the herbal preparation was believed to have been distilled from fluids found in Cactus. The matter registered forcibly because a famous physician, visiting me from the west coast a short time earlier, had discussed certain experiments in which he and a group of associates were engaged ... with desert Cactus and Yucca as the basic ingredients.

The core of Mexican life is Indian. Spanish culture comprises an outer layer. The country's leading statesmen and presidents have been of Indian nationality.

★ ★ ★

**A**STOUNDING discoveries have been made, pointing back to a higher order of Indian civilization than the casual observer would think possible. It is difficult to associate this fact with the humble remnants of the Apache, Navajo, Yaqui, Zuni, Hopi and other tribes found in the Southwest States of Arizona, New Mexico, Southern Colorado and Utah. These people living in mud huts, with a heritage reaching back to the dawn of history, are descendants of a race whose empire stretched from the Andes to the Rockies.

As far as recorded history is concerned, the origin of the first peoples remains veiled in mystery. The first race

was archaic or prehistoric. The second was Mayan, known to be in existence in the area of modern Guatemala as early as 68 A.D. They had a high state of civilization but dramatically disappeared, possibly smitten by plague or pestilence, only to reappear five hundred years later in Yucatan. They were still strong in the fifteenth century but gradually passed off the scene.

The Toltecs rose to power as a parallel nation to the Mayans and finally took the ascendancy, choosing Tula (near the modern city of Tampico) on the Gulf of Mexico as their capital in the year 873. They later moved to Teotihuacan, the place where Mexico's famous Pyramids of the Sun and Moon are located. The Aztecs followed the Toltecs, founding Mexico City in 1325.

The student who delves into the lives and habits of these people, is amazed to discover the knowledge they possessed. Take, for instance, the Aztec Calendar Stone which I studied in the Museum of National History at Mexico City. This vast round piece of granite contains on its surface symbols for the days of the month, the months of the year, and the astronomical configurations, all of which have been found by modern astronomers to be completely accurate.

Fifty-two years were required to carve this Stone, which measures 16 feet across and 48 feet in circumference. It weighs 57,000 pounds.

Earliest Indian legends, carvings and artifacts combine to create a record regarding the visit of a strange, heavenly

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guest in the undated past, who ruled men's hearts through love. His name was Quetzalcoatl. He left under mysterious circumstances and his return was anticipated.

When Cortez arrived by ship, the Aztecs thought he was their god Quetzalcoatl returned and accepted him as such. They were soon disillusioned.

★ ★ ★

**L**EAVING MEXICO for the "Indian country" of the United States, one's thoughts turn to such cities as Santa Fe, Albuquerque, Durango, Flagstaff, Tucson, Phoenix and the dry, hot, desert areas of the great Southwest.

The land of the brooding mesa, deep red canyons, small deer, wild goat, Cactus and Yucca ... the land of the cliff dwellers, the soft-spoken Hopi, the unconquered Yaqui, the Navajo and the vanishing Apache ... the land of blue stones to match the blue sky, bright colored rugs made from the wool of herds tended by laughing people ... the land of vast distances, little rain and much Sun!

Indians are not primitive. They are not a backward people who have no historical culture or background. On the contrary, they have a long history but a declining one. The Indians of the Southwest once had great cities, schools and well organized systems of government. They reached their zenith and started on the downgrade.

One authority on pre-Columbian times has this to say: "Europeans arriving in America in the fifteenth and sixteenth centuries found not only savages but also nations with cities and buildings of stone that were a marvel to the architects and sculptors of Europe. They found civil administrators, courts of justice, science, arts, industries, a calendar and well-organized systems of religion."

★ ★ ★

**B**UT OF EVEN greater importance was the knowledge of medicine which these people possessed. They relied upon herbs which have been described as "the purest form of medications."

Research discloses that in some mysterious way, they learned the secret of long life. It is not unusual, even now, to find Indians more than 100 years old, with hair full and black, hearing and vision perfect.

The question has often risen as to how they are able to so increase the life span and enjoy such excellent health. The answer is to be found in their

knowledge and use of herbs, desert vegetation, for medicinal purposes.

In times of famine and drouth, Indians have survived because of their understanding of desert life. Amongst the plants always available in abundance is the Cactus and Yucca which have a capacity for storing water regardless of the heat or lack of moisture on the ground surface.

A person need never die of thirst in the desert because almost everywhere can be found the barrel type of Cactus to yield good, sweet water when cut open. Both humans and animals are able to subsist, when necessary, by eating the sparse leaves of certain Yucca plants.

On one of my trips to Mexico I learned of a secret elixir which certain Indians south of the border were said to possess. I was told that it was derived from the bountiful Cactus and Yucca.

These facts were in the background when the renowned physician from the

west coast (mentioned at the beginning of this article) paid me a visit. I was in position to understand the importance of the research work in which he and his associates were engaged.

They have learned the Indian formula for extracting saps and juices from certain types of Cactus and Yucca. The story of their labors is long and involved. That they have produced a product of exceptional merit, cannot be questioned. Results so far reported by doctors, in various parts of the Country, have exceeded expectations.

*They are finding, as the Indians said, that tired hearts can be made to beat like new. Where toxins had clogged the circulatory system, they are finding it cleared of old deposits and given new life. Mental faculties are being sharpened by supplying needed substances for the brain. The cause of painful ailments is being eradicated through care of the blood stream.*

## RA-MANA

Since the Sun has the responsibility of building the plants from which the marvelous extracts come ... and since the finished product (advertised on this page) works like magic, the manufacturers decided to call their new product "Ra-Mana" or *Sun-Magic*.

(The oldest name for the Sun is Ra, and the Indian name for Magic is Mana.)

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# EDITORIALS

## TELEGRAM

WICHITA, KANSAS  
OCTOBER 11, 1954

HON. ROBERT E. LEE, COMMISSIONER  
FEDERAL COMMUNICATIONS COMMISSION  
WASHINGTON, D.C.

SEVENTEEN YEARS AGO THE WICHITA RADIO STATIONS THEN EXISTING ENTERED INTO A CONSPIRACY TO VIOLATE OUR CIVIL RIGHTS BY REFUSING TO SELL OUR ORGANIZATION TIME FOR RELIGIOUS BROADCASTS AND STATIONS SINCE ESTABLISHED ARE PARTICIPATING IN SAME CONSPIRACY. WE HAVE REPEATEDLY APPROACHED THEM EVEN OFFERING TO SUBMIT SCRIPTS THIRTY DAYS IN ADVANCE ONLY TO BE SPURNED AND INSULTED. I TEACH THE WEEKLY SUNDAY SCHOOL LESSON ON EIGHT KANSAS STATIONS AND A TRANSCRIPTION CHAIN OF MORE THAN THIRTY OTHER STATIONS EVERY SUNDAY MORNING BUT CANNOT BE HEARD IN THE CITY OF MY BIRTH AND RESIDENCE. JEWISH PRESSURE IS SAID TO BE RESPONSIBLE FOR THIS FLAGRANT UN-AMERICAN VIOLATION OF CIVIL RIGHTS DESPITE THE FACT THAT IN TWENTY-EIGHT YEARS OF BROADCASTING I HAVE YET TO USE THE WORD JEW OVER THE AIR FOR THE FIRST TIME. WHEN YOU VISIT WICHITA NEXT WEDNESDAY TO ADDRESS THE OPTIMIST CLUB PLEASE INSTRUCT LOCAL STATIONS TO LIFT THIS BAN IN THE INTERESTS OF INTEGRITY DECENCY AND FAIR PLAY.

GERALD B. WINROD

*Note: Nothing happened, as usual.*

## LETTER

Joplin, Missouri  
October 26, 1954

Robert E. Lee, Commissioner  
Federal Communications Commission.  
Washington, D.C.

Dear Sir:

Since 1945 I have been preaching the Gospel by radio and television. Twice the last year I have spoken in Europe, and believe me the preachers,

priests and rabbis over there, don't have the opportunities to promulgate their message as we have in the United States. I think Freedom of Speech can best be illustrated by the freedom exercised by men on radio.

I love this great country and appreciate the efforts made by men like yourself to preserve our essential freedoms, including freedom of speech.

In my years as a Radio Pastor I have learned to know and love many religious leaders on radio. I have great respect for these men. One of the Radio Pastors I have appreciated because of his sincere and inspiring Christian programs is Dr. Gerald B. Winrod of Wichita, Kansas ...

Recently, it came to my attention that the radio stations in Wichita, Dr. Winrod's home town, have refused to sell him time. This is difficult for me to understand. His programs are high quality broadcasts and a credit to any station. Why should his home town stations refuse to sell him time? ...

I fail to see why this ban should not be lifted immediately. If the Wichita stations sell time to other religious broadcasters, why make an exception of Dr. Winrod? If they are afraid for some reason, why not have him submit scripts in advance for approval?

Without Dr. Winrod's knowledge or approval, I am writing asking that you check into this, please.

Because I have faith in you, I have written this note. Sure hope you can do something, because I personally believe that a good man is being persecuted and without reason, and that is not the American way, and I remain,

Yours for a Christian World,

*Billy James Hargis*

## NEGRO PUBLISHER FAVORS SEGREGATION

*The following editorial is reproduced from the Newark (New Jersey) Telegram, a Negro newspaper edited by Davis Lee.*

**THE EFFORTS** being made by certain paid agitators and pressure groups against segregated schools in the South may cause Southern Negroes to lose a lot more than they will gain.

The trouble with this group, as with similar ones, is that the initiators don't count the over-all cost to the race. The present effort is designed to destroy the whole pattern of segregation, and to establish an integrated social order in which there will be no distinction made in this country on the basis of race, religion, color or nationality.

This is a laudable objective, but human nature just has not changed that much, and the achievement of such an objective could cause repercussions that might set the Negro back fifty years. Integration in the schools in the North and East is not a howling success ...

Nowhere in these integrated states do Negroes get anywhere near proportionate representation. Recently a reputable New York labor union made a report on the employment of Negro teachers in New York City and charged that a systematic scheme has been adopted to exclude Negroes as teachers.

This is not true, in the South. The State of Georgia employs 7,313 Negro teachers, and paid them close to \$15,000,000 in salaries last year. North Carolina paid its Negro teachers over \$22,000,000 last year. Florida is another state that ranks at top on teacher pay.

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Mississippi paid \$7,414,278 in salaries to 6,753 Negro teachers in the state last year.

If these states, that are now pouring millions of dollars annually into Negro pockets which provides our people with money that enables them to enjoy the dignity of man, to enjoy the prestige and respectability, to buy homes and the necessities of life, are forced to abandon the segregated school, 75 per cent of the Negro teachers in the South will lose their jobs. Not only that, but approximately 20,000 Negro principals will lose their jobs as well ...

This present movement to end segregation in the schools is merely the beginning of a well-laid plan to completely end segregation in everything in the South. If this happens the Negro will be thrown into direct competition with the white race, and our business institutions will crumble.

No place in the world do Negroes own and control as much as do those in the South. Atlanta is without question the Negro capital of the world. It is the center of Negro culture, education, business and finance. And both Negroes and whites live, work and operate business without either being conscious of the other's race.

This movement to integrate the schools of the South is loaded with more racial dynamite than appears on the surface and the Negro will be the one who is blown away.

During the past two years I have spent more time in the South than I have in my office, and I have interviewed thousands of Negroes in all walks of life and I have found very few who favor mixed schools. They want their own schools, but equal facilities. This being the situation, one questions the fairness of forcing these colored citizens to accept what they don't want. If a little group of paid agitators succeed in forcing their will upon these people it appears to me that they should at least be given an opportunity to be heard.

Right now the Southern Negro is in a better spot educationally, politically and economically than the Negroes any place else in the world.

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YOUR CHRISTMAS GIFT — my four page Christmas tract in attractive colors only 20¢ for 50; 40¢ per 100 postpaid. A Yuletide remembrance for prayerful distribution. Ideal for the Holiday Season. Prompt delivery. May God bless you with a Christmas made merry with His joy and a New Year made happy by His presence. (John 3:16) Amen.

W. W. WATKINS

Route 4, Box 113 Meridian, Mississippi

## YOUNGDAHL

**I**N FEW AREAS is the present moral sag and contaminating touch of political corruption more evident, than in the inferior quality of judgeships developed during recent years. The wrong kind of men have been, in too many instances, advanced to the bench — some by election and others as appointees.

Federal Judge Luther W. Youngdahl of Washington, D.C., an extreme leftist appointed in 1951 by Harry Truman, is an example.

Youngdahl wears the Republican label but his record shows him to be a red sympathizer. He got his job on the bench through a crooked operation maneuvered by Hubert H. Humphrey, Minnesota's New Deal Senator.

When Owen Lattimore was indicted for perjury on December 16, 1952, somebody arranged for the case to be assigned to Youngdahl — who proceeded at once to dismantle the indictment, thereby rendering the Government helpless to secure a conviction.

Senator McCarthy had focused national attention on Lattimore in 1950 during his expose of Communism in the State Department. He named the Johns Hopkins University professor, now on leave with pay, as architect of the New Deal Far East foreign policy which turned China over to Russia.

The Senate Internal Security Committee, headed by the late Senator McCarran, conducted an eleven month investigation and found Lattimore was "a conscious articulate instrument of the Soviet conspiracy." His attorneys have been fighting ever since to prevent a trial.

The grand jury's true bill charged there were "several hundred instances" in Lattimore's lectures and writings over a 15-year period when he knowingly followed the Communist line. Among the statements cited as showing his support of Soviet propaganda were the following:

"The Marxist system is admired for its progress and accomplishments. The Soviet Union is democratic. The Soviets fully accord equal rights to all minor-

ities. The Soviet collective system benefits the individual. The Soviet society, being most progressive, is admired by other countries. The Soviets have not intervened in China. The Russians did not aid Chinese Communism. Moscow has not backed the Indo-Chinese Communists.

"Chinese Communism is independent of Soviet Communism. Chinese Communism is democratic and progressive. Chinese Communism encourages private enterprise. Chinese Communists are not a menace to China or to the world. The North Korean peoples government is popular and not communized. Outer Mongolia is independent. It should be recognized by the United States and admitted to the United Nations."

In May 1953 Youngdahl ordered four of the indictment's seven counts against Lattimore stricken, including the key count on which the Government really rested its case. The Court of Appeals reinstated two but the prosecutors decided to seek a new indictment. Their efforts were successful and Lattimore was indicted again last month.

Not wishing a repetition of the previous experience with Youngdahl, Leo A. Rover, of the Department of Justice, asked the jurist to disqualify himself.

"I want a judge with an open mind, not a judge who has expressed himself as your honor has," said Rover. "I ask you under the law and the fundamental concepts of American democracy to withdraw from this case."

Youngdahl denounced the demand as "scandalous," and as the matter stands now, Lattimore will go on trial before him January 10, 1955 ... if indeed he ever permits his fellow leftist to go to trial!

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# BOOK REVIEWS

## THE STORY OF THE MANGER

By William Allen Knight ...  
Wilde Company, cloth binding,  
60 pages, price \$1.00.

**WILLIAM ALLEN KNIGHT** wrote a book fifty years ago which became one of the world's ten best sellers ... an inspiring interpretation of the Twenty-Third Psalm, entitled "The Song of Our Syrian Guest." It has been published in many different editions and languages, charming literally millions of readers.

Now, after a half century, another book from the same pen tells again the old but ever new story of the sacred Bethlehem event presided over by angels, beneath a star whose effulgent glory has bathed and blessed all mankind.

The message is divided into four parts:

- Part I. "This is the Sign unto you."
- Part II. "The Land where the Manger was found."
- Part III. "The Manger's Wonderwork."
- Part IV. "The Meaning of the Manger."

A surprisingly large amount of history, both religious and profane, is woven into the narrative as background from which a wealth of Christian teaching emerges. The Cross looms large and the empty Tomb stands out in bold relief ... but the reader's attention is focused primarily upon what transpired at the Manger.

We read: "Amid the merry gladness that childhood's faith brings when Christmas comes, we find a never fading charm when our growing minds learn

what long ago brought and still brings this wondrous season into our world. The story of what happened in a little town faraway on the first Christmas night, has hallowed the happy fantasies that have gladdened Christmastide in many lands, for centuries."

## YIELDED BODIES

By Dr. Robert G. Lee ... Zondervan Publishing House, cloth binding, 185 pages, price \$2.50.

**DR. LEE** began his preaching career in 1910 and has held notable pastorates in the South — Charleston, New Orleans, Memphis. He was for four years President of the State Baptist Convention of Tennessee and is presently Pastor of Memphis' large Bellvue Baptist Church.

The Author of many books, this one ("Yielded Bodies") is certain to be regarded as among his best. The ten chapters, each comprising the complete text of a sermon, are woven around Romans 12:1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

These messages are definitely out of the ordinary and represent a vast amount of thought, research and Bible knowledge.

Dr. Lee begins with a discussion of the human body, its marvels, and possibilities as a medium for reflecting the spirit of God. Two thoughts are projected based upon Psalm 139:14, "I am fearfully and wonderfully made" ... and I Corinthians 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."

The ten titles are as follows:

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"The Human Body," "The Eyes of the Human Body," "The Ears," "The Mouth," "The Tongue," "The Hands," "The Knees," "The Feet," "The Heart" and "The Resurrection Body."

The reader will learn many wonderful things about God's masterpiece, the human body. But of greater importance, he will find spread before him profound religious truths intimately related to the members of the body — truths presented in a way to inspire one to keep habits, appetites and passions subjected to the Holy Spirit's rulership.

A member of Zondervan's staff caused these words to be printed on the inside of the book's cover jacket:

"Known for his pulpit eloquence, Dr. Lee is equally as eloquent in writing. His gifts of description, effective illustration and dynamic sentence construction are put to good use in these messages on the several members of the human body."

## FROM ETERNITY TO ETERNITY

By Rev. Erich Sauer ... Published by Eerdmans, cloth binding, 220 pages, price \$3.00.

**THE AUTHOR** is President of the Wiedenest Bible School in the Rhineland, West Germany. His other theological works, published in the recent past, have gained wide acceptance. A popular demand has risen for them in several different languages. The present book was translated from the German by G. H. Lang.

Mr. Sauer says: "I have read and carefully checked this English translation. It is accurate and excellent, reliable in all details."

"From Eternity to Eternity" seeks to ferret out from Scripture the divine purpose of the ages, with special refer-

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ence to the plan of human redemption — its origin, provision and ultimate objective. The historical unity of the Bible, and the plan of salvation with its source in eternity, are clearly explained.

Thus, the Bible is presented as "the Book of history and of salvation. It is the most world-embracing of all books, the mightiest organism, the book of mankind. In the midst of the general history of mankind, God begins a special historical revelation, in which He makes Himself present to the sinner as Redeemer and Lord. The march of the Gospel through the world is the proper theme of world history."

"What was eternally determined in Him before the ages will in the ages be carried through and perfected. Therefore Paul terms the plan of salvation the 'purpose of the ages.' (Ephesians 3:11.)"

According to Mr. Sauer, the world is not a locomotive out of control without a hand at the throttle. An infinite plan is being unfolded in which even rebellious men are held in line ... and in which those enjoying the advantages of salvation are being swept along in a blissful current toward eternity's shore.

Since much of this book deals in ultimates, it contains a strong eschatological emphasis.

Evangelist Billy Graham says "Erich Sauer's books should be in the hands of every Christian. They show the work of a scholar who seems to put his finger on the very heart of the Gospel on every page. They have been a great personal blessing to me, and a constant source of material for my messages."

### A CHRISTIAN APPROACH TO PHILOSOPHY

By Dr. W. C. Young ... Van Kampen Press, cloth binding, 260 pages, price \$4.00.

**THE VAN KAMPEN PRESS**, a religious concern, shares the view of the Author, that everything possible should be done to arrest the growth of materialistic and atheistic philosophies, particularly among college students.

Dr. Young, professor of Philosophy and Religion at the Northern Baptist

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Theological Seminary, is a man of letters. He obtained his B.A. degree at Gordon College, Boston, and a B.D. from the Seminary on whose faculty he now serves.

His work for the M.A. and Ph.D., which he now holds, was done in the field of philosophy at Boston University. He has also served two pastorates in Massachusetts. In addition to holding membership in six philosophical and scientific organizations, he finds time to do a great deal of writing and lecturing.

Several Christian educators have expressed themselves as believing Dr. Young eminently qualified by training and experience to produce the type of treatises under consideration in this review. A clear, concise view of modern philosophical concepts is offered in the light of the Bible ... and in many instances contrasted with the evangelical Christian position.

The minds of multitudes have been warped and poisoned by false claims and teachings of secular philosophers. Christians should not desert the field and turn American youths of college age over to the enemies of Christianity.

In reality, Dr. Young offers the reader twelve books in one, bearing the following titles (divisions):

- I. What is Philosophy?
- II. The Bases of Philosophical Systems.
- III. The Problem of Truth.
- IV. The Problem of Knowing.
- V. The World We Live In.
- VI. The Origin of Living Forms.
- VII. The Nature of Consciousness.
- VIII. Things That Matter Most.
- IX. Do We Live in a World of Design?
- X. The Empirical Approach to Religion.
- XI. Empirical Philosophies of Life.
- XII. The Christian Realistic World-View.

Dr. Young's approach brings forcibly to mind the admonition of the Apostle Paul: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Colossians 2:8)

An index and Glossary compliments the text. Prepared especially as a textbook for religious colleges and Bible institutes, "A Christian Approach to Philosophy" is also adapted for study purposes and general reading among laymen and members of the clergy. Every reader will receive a tremendous mental and spiritual stimulus!

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# FOREIGN MISSIONS



## GUIDING MISSIONARY PRINCIPLES

DR. OSWALD J. SMITH  
PEOPLE'S CHURCH  
TORONTO, CANADA

**A**FTER VISITING twenty-four countries in Europe, Asia and America; after surveying and studying missionary methods in various fields; after taking part in several conferences and conventions; after conferring with leaders of missionary societies; after prayer and meditation, I have come to the following conclusions regarding missionary work:

### 1. Our work must be evangelical.

There must be no higher criticism, no modernism in our ranks. Every worker must stand for the great fundamentals of the Faith. No missionary must be engaged who doubts the virgin birth, the deity of Christ, His vicarious death, salvation by faith, the need of regeneration, the inspiration of the Bible, the bodily resurrection of Christ, and His Second Coming, etc.

To support any other is nothing short of a tragedy. A house divided against itself cannot stand. Our money should not be used to help enemies of the Gospel.

### 2. Our work must be evangelistic.

We are to evangelize the world. To Christianize the nations in this dispensation is impossible, since it is not God's plan. Our business is to cooperate with the Holy Spirit in the taking out of "a people for His name."

Hence we are not to give ourselves, primarily, to the social, political and industrial betterment of those who have no interest in our Christ. Nor are we expected to introduce our western culture, in an effort to change the manners and customs of the people. True,

we can relieve simple ailments as we go about our work, but only in order to get a hearing for the Gospel. And of course we will teach both Christians and seekers to read and write so they may be able to study the Bible.

But we will not put these things first. Only as they contribute to the winning of souls, will they be utilized. Our task is to preach the Gospel, and we must not be side-tracked. Institutional work puts the cart before the horse. The Gospel must go first. Raw savages can be saved. Ignorant heathen can be transformed into saints. The by-products will follow in due time, as needed. Let us put our money into souls.

### 3. Our missionaries ought not to be pastors of native churches.

As soon as converts have been won and a church formed, elders should be appointed to act as overseers of the flock, and the missionary pass on, following the example of Paul, to unevangelized fields. Responsibility should be placed upon native Christians as rapidly as possible.

### 4. The chief work of the missionary must be the training of native Christians.

Never can we send out a sufficient number of foreign workers to complete the unfinished task. We must therefore

train native workers and develop indigenous leadership.

That was the policy of Jesus. He trained twelve, then seventy, and sent them forth. Let every one of our missionaries choose and train his twelve and his seventy.

### 5. Native pastors and churches should try to operate independent of foreign funds.

The goal should be to make the work self-supporting, self-governing and self-propagating. No one can be healthy and strong while leaning on another. Churches have become weak and indolent rather than aggressive and powerful as a result of foreign support. The vision of evangelism and its responsibility has been lost, and the outcome, in many cases, has been disastrous.

So long as native Christians are doing pioneer work in unoccupied areas, they are entitled to support, at least until the churches founded are strong enough to shoulder the burden. But the ideal should be to see them become self-supporting.

### 6. We should make it a rule to aim for the largest centers of population.

That was Paul's method. He seldom went to the village; he went to the city. He never sought the back street; he sought the well-known, centrally-located places. He struck for the market where people congregated. Within a few days or hours, he had everyone talking. He planted the Gospel first in Ephesus, Corinth, Philippi and Rome, all great world centers. And from these large cities it was sounded out to all the region round about.

Paul was spoken of as one who "turned the world upside down." In fact, if there was not an uproar, he had but little to report. The Gospel is God's dynamite. Let us place it in the center of things where it will create the greatest commotion.

### 7. We must concentrate on the unoccupied areas.

If we want to bring back the King, if we want to hasten His coming, we must take the Gospel to the last tribe, the last people, the last nation. We must go to "the regions beyond," to the places where Christ has "not been named."

That, too, was Paul's method. He did not enjoy building on another man's foundation. Jesus did not forget the "other towns" and the "other sheep."



**Remember!**

If your Defender subscription expires this month, renew at once.

8. In matters of finance there should be information, prayer and faith.

Information produces inspiration. To withhold information regarding either the work or the needs, is to deny God's people the blessing that comes from helping. Moreover, thousands who would be interested will never even hear of the existence of many splendid efforts, unless large conventions and conferences are held to make the work known.

But then, besides telling the people, we must tell God. Prayer and missions go hand in hand. The greatest of all help in missionary work is that of intercession. We must advance on our knees.

Unless our policy works, it is useless. If we are going to trust God, we must really trust Him. He is able to move the hearts of His people in answer to the prayer of faith and cause them to act on the information given, and contribute to the work.

9. We should never go into debt.

"Owe no man anything," is His Word. To disobey is to court disaster. We have no right to go forward until God supplies the funds.

George Muller spent only what God gave him. He prayed first for the money necessary and waited for God to answer that prayer before going ahead. And that is always a safe policy. We have no right to incur debts for others to pay. Let us keep out of debt.

10. Our overhead must be kept low.

One of the criticisms of missionary work today is provoked by the amount used for home expenses. Overhead costs on the home front should be kept at the lowest possible figures. It is no disgrace to skimp at home so that more can be sent to the field.

*These, my fellow workers, are the principles that I am confident God can bless. I believe them to be Scriptural and practicable.*

## TENTH SEMINARY YEAR

THE 1954-55 school-year of the Defenders Theological Seminary in Puerto Rico is off to a running start ... with an enrollment of 102 students. An average of eight out of ten who enter the School, complete the three year course of training and became graduates. This is an excellent record for a mission field.

A new chapter of missionary history is being written in the West Indies. The impact of work being done at this center of missionary-evangelistic training is being felt throughout the Spanish-speaking world. Puerto Rico has become a laboratory for methods heretofore untested.

Ten years have elapsed since the Seminary was organized and results have so far exceeded all expectations. The present school-year is expected to be one of the most productive in the School's history.

A competent faculty presides in the class rooms while a board of nine trustees shapes the policies of the institution. All classes are conducted in the Spanish language.

A steady stream of trained Christian workers go out from the premises — some to preach and organize Church congregations and Sunday Schools, others to teach and engage in Child Evangelism, still others to conduct crusades

of evangelism ... all motivated by one consuming desire to win souls for Christ.

Among the favorite passages of Scripture most quoted as mottoes by members of the student body are Proverbs 11:30, "He that winneth souls is wise" ... and II Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

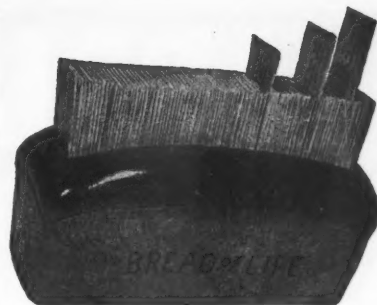
Most Puerto Ricans live in poverty. The majority of the students come from poor families. Their schooling is made possible by the support of Defender readers in the United States.

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Pride slays thanksgiving, but an humble mind is the soil out of which thanks naturally grow.

—Henry Ward Beecher.

Let never day nor night unhallowed pass but still remember what the Lord hath done.

—Shakespeare.

Let us come before his presence with thanksgiving.

—Psalm 95:2.

God gives five senses to every individual, but common sense he must learn for himself.

—Senator Napier.

The reason some people cannot find opportunity is because it goes about disguised as hard work.

To be an atheist requires an infinitely greater measure of faith than to receive all the great truths which atheism would deny.

—Addison.

Statesmanship is seeing where Almighty God is going, then getting things out of His way.

—Dr. Frank Gunsaulus.

We cannot entrust the future to those in our country who have betrayed us in the past.

—Senator William E. Jenner.

We are coming to a great showdown with atheistic Communism. Let us save America for Americans. This is the last stand of civilization as we know it.

—John Rankin.

Our Country, right or wrong. When right, to be kept right; when wrong, to be put right.

—Carl Schurz.

If any one attempts to haul down the American flag, shoot him on the spot.

—John Adams Dix.

Our foreign dealings are like an open book, generally a check-book.

—Will Rogers.

The Bible is the Rock on which our Republic rests.

—Andrew Jackson.

Public officers are the servants and agents of the people to execute the laws which the people have made.

—Grover Cleveland.

No man is good enough to govern another man without the other man's consent.

—Abraham Lincoln.

We admit of no government by divine right ... the only legitimate right to govern is an express grant of power from the governed.

—William Henry Harrison.

Let us then, fellow citizens, unite with one heart and one mind and labor for the welfare of the Country.

—Thomas Jefferson.

There is nothing so powerful as truth—and often nothing so strange.

—James Monroe.

Integrity and firmness are all I can promise.

—George Washington.

The power of applying attention, steady and undissipated to a single object, is the sure mark of a superior genius.

—Chesterfield.

Nothing more impairs authority than a too frequent or indiscreet use of it. If thunder itself was to be continual, it would excite no more terror than the noise of a mill.

—Colton.

The most original authors are not so because they advance what is new, but because they put what they have to say as if it had never been said before.

The avaricious man is like barren sandy ground of the desert which sucks in all the rain and dew with greediness, but yields no fruitful herbs or plants for the benefit of others.

—Zeno.

They always talk who never think.

—Prior.

Fire and sword are but slow engines of destruction in comparison with the babbler.

—Steele.

There is no beautifier of complexion or behavior, like the wish to scatter joy and not pain around us.

That which is striking and beautiful is not always good; but that which is good is always beautiful.

—Ninon de l'Enclos.

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# SUNDAY SCHOOL

## LESSON NUMBER ONE

November 21, 1954

### OUR HEAVENLY FATHER'S BENEFICENCE

#### Psalm 104

**MEMORY TEXT:** "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Psalm 24:1.

The general plan and pattern of the lesson is as follows:

- A. God revealed as the Creator and Sustainer of the universe. Psalm 104:31.
- B. God revealed as the heavenly Parent. Psalm 104:34.
- C. The Genesis statement of creation confirmed. Psalm 104 in its entirety.
- D. The Psalmist reveals the fact of divine majesty. Psalm 104:1.
- E. Something to sing about. Psalm 104:33.

#### (1) THE KEY WORD OF THE LESSON IS "SING."

Starting today, five weekly lessons will be devoted to the book of Psalms. It is therefore important that the structure of the book, as a whole, be understood. In reality there are five books bound together as one — each of which has its distinctive character and closes with a doxology.

(a) The first includes Psalms 1 to 41. It is the Davidic collection. Most of them were composed by him, and all breathe his spirit. The characteristic feature is the spontaneous expression of a sanctified spirit. As sacred lyrics, they have never been equaled.

(b) The second includes Psalms 42 to 72. This collection was made in the time of Solomon. It contains a few of David's Psalms, but is remarkable for the large number written by the sons of Korah, who were musicians in the temple choir and singers of the finest artistic culture. It is this that gives character to the series — exquisite art. In daintiness of workmanship, and delicate sensibility of meter, they rank with the most sublime verse ever created.

(c) The third includes Psalms 73 to 89. These were arranged by the singers of Jehoshaphat's time, who made what has been called the Asaphic collection. Asaph was the man whom David appointed leader of the choral service which he organized. The name Asaph is associated with 12 Psalms. He used poetry as a means for teaching doctrine.

(d) The fourth includes Psalms 90 to 106. Compiled in the days of Hezekiah, these messages are liturgic in style and were meant especially to aid in a splendid ritual.

(e) The fifth includes Psalms 107 to 150. This assortment was supplemental and contains some of the sweet odes which from long use became sacred and dear to the heart of the people. The authorship of some remains uncertain. There is no poetry in all literature which so expresses and interprets the deep movings of the Spirit of God, the tender emotions of eternal life, in the soul of man.

So much is said regarding music in the Bible that someone has called it, "a musical book." "I will sing," says the writer of the Psalm before us in today's lesson.

#### (2) THE KEY VERSE IS PSALM 104:24.

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Psalm 104 deals with creation and sets forth its processes in parallel with the Genesis account. The first four verses comprise a poetic interpretation of Genesis 1:3-8. Verses 5:9 blend with Genesis 1:9-10. Verses 10-18 tell the same story as Genesis 1:11-13. Verses 19-30 harmonize with Genesis 1:14-31.

"Who coverest thyself with light." Light, the first created element, universally diffused, source of gladness, emblem of purity, is a rich expression of God's nature. (See I John 1:5 & I Timothy 6:16)

"Thou hast set a bound that they (the waters) shall not pass over." An infinite hand keeps land and sea in proper relation.

"Beast of the field ... fowls of heaven." J. J. Perowne says: "Here we have the loving care, the tender sympathy with which God, clothing the earth with beauty, provides at the same time for the wants of all His creatures."

"He appointed the moon for seasons." This is the same language used in Genesis. The Creator of the universe, known to the Christian as "Our Father," is omnipotent.

#### (3) THE KEY FACT: THE PSALMS REVEAL THE MAJESTY OF GOD.

"O Lord my God, thou art very great." While we do not know who wrote Psalm 104, his respect for divine majesty is a source of inspiration to us. Some people lack this concept and in consequence live narrow, dwarfed lives. To them, God is a rather ordinary person. So much so that they constantly speak His name in blasphemy.

Man rises to the highest level possible when he thinks about God. The Psalms are unique in the sense that they constantly emphasize His majesty ... His ability to rule both the universe and the hearts of men.

## LESSON NUMBER TWO

November 28, 1954

### A CRY FOR DELIVERANCE

#### Psalms 46 and 142

**MEMORY TEXT:** "God is our refuge and strength, a very present help in trouble." Psalm 46:1.

The general plan and pattern of the lesson is as follows:

- A. A cry of despair. Psalm 142:1.
- B. A sure refuge. Psalm 142:5.
- C. A hope unfailing. Psalm 46:1.
- D. Nothing to fear. Psalm 46:2.
- E. The stillness of God. Psalm 46:10.

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### (1) THE KEY WORD OF THE LESSON IS "REFUGE."

This lesson is the second in a series of five taken from the Psalms. Dr. F. B. Meyer says: "The Psalms have furnished the bridal hymns, the battle songs, the pilgrim marches, the penitential prayers, and the public praises of every nation in Christendom ...

"In palace halls, by happy hearths, in squalid rooms, in pauper wards, in prison cells, in crowded sanctuaries, in lonely wilderness — everywhere they have uttered our moan of contrition and our song of triumph; our tearful complaints, and our wrestling, conquering prayer."

About one-third of the Psalms are anonymous. Seventy-three bear the name of David. Twenty-three are attributed to minstrels of his reign and to subsequent singers. Two are said to have originated with Solomon. Moses is credited with having composed one.

The providential care of God, and his concern for man, was a matter of reality to the writers of the Psalms. They spoke to Him with boldness, repenting of sins committed, seeking guidance and protection in time of trouble. God was *real* to them!

Pressure brings either the best or the worst out of men. In the case of David, his finest traits of character came into expression of suffering and sorrow: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Stricken with grief, he sobbed: "No man careth for my soul." If loneliness and isolation, the absence of human love, causes us to turn more urgently to God, the ordeal will work for our ulti-

mate good. We then discover a higher love, unchangeable, unselfish and eternal.

It has been said that every truly great soul passes through a Gethsemane sometime during his early pilgrimage, when no other person can be close enough to enter the orbit of his grief. Prayer provides soul muscle for the time of special testing. And so David could shout: "Thou art my refuge and my portion."

### (2) THE KEY VERSE IS PSALM 142:1.

"I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication."

The following words appear at the beginning of this Psalm: "Maschil (meaning Instruction) of David: A Prayer when he was in the cave."

The song was composed either in the Cave of Adullam (I Samuel 22) or in a cave near Engedi (I Samuel 24), when the writer was fleeing from the wrath of King Saul. We need to recapture the spirit and courage of this man, who was able to write poetry and sing songs of praise while passing a dark, dismal cave experience.

David's triumph in the cave was preceded by earnest "supplication" for strength. John Calvin commented on this verse as follows: "The words teach us, when we have tried every remedy and know not what to do, to rest satisfied with the conviction that God is acquainted with our afflictions, and condescends to care for us, as Abraham said, 'The Lord will provide'."

### (3) THE KEY FACT: "THERE IS POWER IN THE STILLNESS OF GOD."

"Be still, and know that I am God."

There is a dual thought behind these closing words of the 46th Psalm: (a) Enemies are warned to *be still*, leave off torturing God's children and (b) it is impossible to contact God, to know Him experientially and be guided by His Spirit, in an atmosphere of chaos and confusion.

Matthew Henry says: "Let His enemies be still and threaten no more. Let His own people be still, calm, sedate and tremble no more."

We read in I Kings about a mighty wind that rent the mountains, "but the Lord was not in the wind." And a terrible earthquake, "but the Lord was not in the earthquake." And a powerful fire, "but the Lord was not in the fire."

After that, the Lord spoke and it was "a still small voice." He still speaks in the consciousness of His children when they are willing to get quiet before Him and wait for the leading of the Holy Spirit.

### LESSON NUMBER THREE

December 5, 1954

### SEEKING FORGIVENESS

Psalms 86 and 130

**MEMORY TEXT:** "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." Psalm 86:5.

The general plan and pattern of the lesson is as follows:

- A. A great need. Psalm 130:1.
- B. A great prayer. Psalm 130:2-3.
- C. A great answer. Psalm 130:4.
- D. A great deliverance. Psalm 130:5.

### (1) THE KEY WORD OF THE LESSON IS "FORGIVENESS."

The Psalms not only stand exactly in the middle of our Bibles, but at the central shrine of true worship. They breathe *worship* in every note. Here it is confession, elsewhere supplication, again reflection, in another place praise. But always worship, the bringing of every conceivable human experience into the presence of God, whether joy or grief, trust or anxiety, hope or despair.

The Psalms must have been the favorite part of Scripture to our Lord and

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the Apostles, for nearly two-thirds of the Old Testament quotations brought over into the New, are from this book. There are numerous references to Christ in the Psalms.

It is also true today, that the best of music centers about His person. Christianity is a singing religion. Christians have something good to sing about!

Paul set this thought to words when he wrote: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The writer of the Psalm before us was struggling under a burden of sin, a sense of guilt. "Out of the depths have I cried unto thee, O Lord." This kind of a cry, reflecting "a broken heart and a contrite spirit," places the sinner in position to receive grace for pardon.

The gospel of grace is inherent in verse 3 where it is admitted that there is nothing good, no saving potential, in human nature. Forgiveness is to be accepted on the basis of unmerited grace.

## (2) THE KEY VERSE IS PSALM 86:7.

"In the day of my trouble I will call upon thee: for thou wilt answer me."

This is the only Psalm in the third division of the book that bears the name of David as the writer. It is essentially a prayer. Dr. Graham Scroggie says:

"The prayer is a mosaic of fragments from other Psalms and Scriptures. About twenty other Psalms are laid under contribution, and there are thoughts from Exodus, Deuteronomy, Isaiah and Jeremiah. From this fact we may learn that the virtue and value of prayers do not consist necessarily in their originality, provided they are the genuine expression of the heart that offers them. And further, let us learn the value of such a knowledge of the Scriptures as shall allow of our praying in its very words. Though a string of quotations, this Psalm has an individuality all its own, a pathos and a passion which remove it far from artificiality. It is full of the Lord.

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and it is worthwhile noticing what they are, where they occur, and how often. There is God, *Elohim*, five times; Lord, *Jehovah*, five times; and Lord, *Adonai*, six times; so that the Lord is mentioned once for every verse except one. They are the best prayers which are fullest of Him. The title *Adonai* expressed the consciousness of specially belonging to God, of standing under His immediate guidance and protection."

## (3) THE KEY FACT: PEACE COMES WITH PRAYER.

Psalm 86 concludes with these heartening words: "Thou, Lord, hast holpen (helped) me, and comforted me."

The inward struggle, so vividly depicted earlier in the Psalm, is now at an end. The storm is over. A knowledge of forgiveness, accompanied by a sense of peace and rest, fills the soul of the suppliant. His deliverance is complete. He breathes a sigh of relief, rejoices that the conflict is past and breaks into a peon of praise. "Thou, Lord, hast ... comforted me."

Alexander Maclaren says: "Even blind eyes and hard hearts may be led to see and feel that God is the helper and comforter of humble souls who trust in Him. A heart that is made at peace with itself by the fear of God, and has but one dominant purpose and desire, will long for God's mercies, not only because they have a bearing on its own outward well-being, but because they will demonstrate that it is no vain thing to wait on the Lord, and may lead some, who cherished enmity to God's servant and alienation from Himself, to learn the sweetness of His Name and the security of trust in Him."

## LESSON NUMBER FOUR

December 12, 1954

## SOUL THIRST FOR GOD

Psalms 42: 84; 102:25-27

**MEMORY TEXT:** "God is our God for ever and ever." Psalm 48:14.

The general plan and pattern of the lesson is as follows:

- The souls of men everywhere thirst for God. Psalm 42:1-2.
- This thirst can be satisfied. Psalm 42:8.
- Man's normal environment is God. Psalm 84:5,11.

## (1) THE KEY WORD OF THE LESSON IS "THIRSTETH."

The opening verses of Psalm 42 remind us that man is essentially a worshipful being. When the Psalmist wrote

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"so panteth my soul after thee, O God," he was describing not only the cry of his own heart for God . . . but also, the cry of the universal heart of humanity. Every human being is stamped indelibly with a deep religious nature. This can be said of even the atheist, who tries to slake his thirst with a negation.

"As the hart (deer) panteth after the water brooks, so panteth my soul after thee." A traveler through the Middle East says: "I have seen large flocks of these panting harts gather round the water brooks in the great deserts of central Syria, so subdued by thirst that you could approach quite near them before they fled."

"Thirsteth." The metaphor occurs in exactly the same form in Psalm 143:6 and calls for notice because God Himself is the subject of the thirst, instead of righteousness, or knowledge, or power, as is the familiar and frequent use of the term in various parts of the Bible and other literature.

"The soul's longing is as a thirsty hart seeking the water — brooks, a symbol of flowing grace which never dries up and stills the thirst of the soul," says Delitzsch.

## (2) THE KEY VERSE IS PSALM 84:11.

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

"The Glorious Lamp of Heaven" is the title of a sermon by George H. Morrison, from which the following gem is quoted:

"The strongest language cannot exaggerate the indebtedness of the earth to the Sun. We owe so much to it, and we are so dependent on it for every breath we draw. Without the Sun our corn would never ripen, we should have no harvest in our autumn fields. Without the Sun no rose would ever blush,

no blade of grass would be green in any meadow, no mantle of royal purple would be cast over the passion-flower at the gate. What lights our coal? The power of the Sun. What drives our engines? The power of the Sun. What alone makes physical life a possibility?

"Yet the Sun is an extraordinary distance from the earth — ninety-two million miles away. Once more I was greatly impressed by this, that without the atmosphere the sun could never bless us. Without the envelope of closely clinging air that engirdles this globe like some diaphanous garment, the heat of the Sun and all the light of it would fall quite ineffectually on the earth.

"When the Sun is invisible we still see its reflected light; for we all know that the light which gilds the Moon, and gives such a luster of brilliance to the planets, is not the light of their own burning hearts but the light of the Sun which to our eyes has set.

"Now in the spiritual world are there not also times when the Sun seems to have set? There is such evil in the state and such quarrelling in the church, that men are tempted to cry, There is no God. In such hours, urgent and paramount becomes the duty of personal religion. In such hours Christian character is called for, with an appeal that no other time can match. For the Lord God is a Sun, and when He seems to sink out of the national or ecclesiastical horizon, then lives that still glow with His light amid the dark are the unanswerable argument for Him."

## (3) THE KEY FACT: "MAN IS BUILT FOR GOD."

Mentally, spiritually, physically, human beings are built for God. Man's normal environment is God!

Even as fish are built for water and birds for air, so are men created for God. A man out of God is like a fish out of water. A man out of God is like a bird with a broken wing.

## Enduring Monuments

WHEN TRAVELING in Egypt, I observed that the ancient monuments were notable for mass rather than for finish, and was told that the purpose of the mass was endurance. Those old rulers knew that time erodes, and that men are disposed to break up and carry away, so they made their monuments colossal to meet the exigencies.

In our own Country, the desire for something that will abide has given rise to the Confederate Monument which is drawn on the side of Granite Mountain near Atlanta, Georgia, and the Rushmore Monument in the Black Hills of South Dakota. Both of these monuments were hewn from the parent rock in an endeavor to produce something that will abide.

Such projects give testimony to the inner desire for immortality. They warn us that men are not without the thought of annihilation. But the answer to this craving is not in rocks of earth, but in The Rock of Ages.

—Dr. J. B. Chapman

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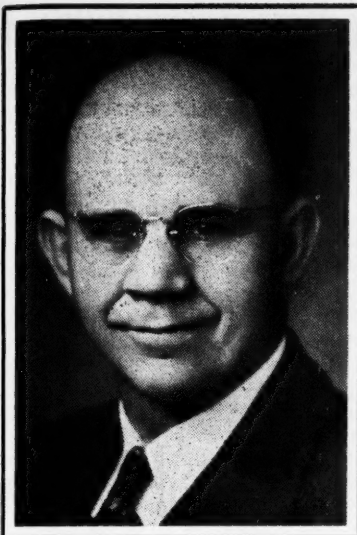
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# LIQUOR TRAFFIC INDICTED

**Dr. Sam Morris**

Dr. Morris, who is known to millions as "The Voice of Temperance," was called a few weeks ago before the House Interstate and Foreign Commerce Committee of the United States Congress . . . to give expert testimony on the liquor problem. A transcript of his remarks is reproduced below.

**I** AM HAPPY to appear before your committee and testify in support of House Record 1227, commonly known as the Bryson Bill. I favor the proposed legislation to outlaw liquor advertising in newspapers, magazines, newsreels, motion picture films, radio and television passing in Interstate Commerce for five reasons:

First, such advertising of beverage alcohol is distorted, deceptive and dangerous;

Second, it is contrary to the public interest;

Third, it usurps publicly owned radio and television facilities for the employment of one group, to the practical exclusion of the other, in a highly controversial issue;

Fourth, it flouts established law in vast areas of the Nation where the people have by democratic local option

elections outlawed the sale of beverage alcohol;

And fifth, it stimulates and promotes juvenile delinquency.

## I

### DISTORTED, DECEPTIVE AND DANGEROUS

It is an accepted, scientifically established fact that ethyl alcohol in beer, wine, whiskey, gin, rum, etc. is a habit forming, narcotic, poisonous drug that beclouds the brain, depresses the nerves, distorts the vision, retards reaction and releases the inhibitions.

Because of the narcotic effect, beverage alcohol has transformed thousands of citizens into dead beats and bums that populate the skid rows of our great cities. It causes great losses in manhours, mistakes and accidents in industry. It fills our hospitals with alcoholics. It

causes men and women to commit every crime in the catalogue and to violate every moral precept proclaimed in the Bible.

The use of beverage alcohol has undermined the happiness of millions of homes and brought great suffering and deprivation to millions of helpless loved ones. Its use is fraught with physical, mental, moral, domestic and spiritual dangers. Millions of fine, useful, Christian citizens are violently opposed to its sale and use. But you would never get that impression by the way newspapers, magazines, movie reels, radio and television advertise, glamorize and glorify its use.

The advertisers of beverage alcohol utter no caution, sound no warning, and give no indication that there is ever any unpleasantness connected with its use. They glorify it with wholesome public acceptance, harmless refreshment, social courtesy, domestic tranquillity and personal enjoyment. Such a one sided glorification of this habit forming, narcotic, poisonous drug is dishonest, deceptive and dangerous and should be prohibited by law.

## II

### DETRIMENTAL TO THE PUBLIC GOOD

The man who runs a grocery store, a dry goods store, a meat market, a hardware store, a furniture store, a lumber yard, a feed store, or who sells farm implements, gasoline, automobiles or real estate, that man sells a product that is useful to the community, needed in the community and beneficial to mankind.

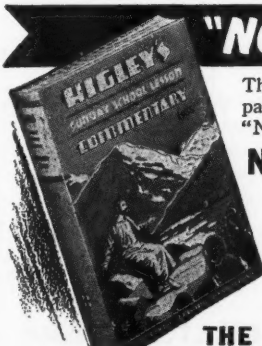
But the man who sells beer, wine or whiskey sells a product in his community that not only is not beneficial to the community but is detrimental to the public good by causing traffic deaths, moral declensions, criminal violence, domestic strife and social debauchery. His community would be far better off if not a drop of his product could be obtained within a thousand miles.

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That being true, it irrefutably follows that the manufacture and sale of beverage alcohol is contrary to the public good. If the manufacture and sale of beverage alcohol is contrary to the public interest, then the advertising of beverage alcohol is contrary to the public interest because it promotes the manufacture and sale of beverage alcohol.

Radio stations and television stations are operated on frequencies that belong to the public; their use is provided free of cost to the licensees on the condition that the broadcasters will use them in the public interest. I contend that when those frequencies are used to promote the sale and use of beverage alcohol, it is not in the public interest and is a violation of their binding obligation and should be prohibited by law.

### III

#### USURPS PUBLIC OWNED RADIO AND TELEVISION FACILITIES

Under present day policies, the advertisers of beverage alcohol usurp public owned facilities and vital media to the practical exclusive use for one side in a controversial issue of great public importance.

The manufacture, the sale and the advertising of beverage alcohol is a controversial issue of unparalleled magnitude. There are millions of American citizens who would vote tomorrow for national prohibition if given an oppor-

tunity. They deplore the promotion of the traffic and they hotly rebel at all this one-sided, play-up and false glorification of beverage alcohol. They would like to have the truth about alcohol, the virtues of abstinence, and the reasons for prohibition to be presented to the public over those same radio and television facilities at equally favorable and regular periods.

This is in keeping with the American, democratic, tradition of free speech, fair play and equal opportunity on controversial issues.

But that privilege is denied. For twenty years it has been the over-all undeviating practice of radio networks and broadcasting stations, with few exceptions, to sell choice evening periods, daily or weekly, under commercial sponsorship to advertise, glamorize, glorify, and promote the beverage use of alcohol; but at the same time refuse to sell any time whatever to the accredited, elected spokesmen of the temperance forces to present scientific truths about alcohol, to appeal for abstinence, and give the reasons for legally prohibiting the traffic in beverage alcohol.

We have repeatedly sought to purchase broadcast time on the national networks and they have refused for fifteen years to sell even one period of network time for a prohibition talk to the American people on the liquor question.

Now, ladies and gentlemen, why de-

nounce Communist Russia for her iron curtain against democratic truth and yet tolerate here at home on radio and television an iron curtain against the scientific facts about alcohol, the plea for abstinence, and the appeal for prohibition?

If radio stations and networks are going to sell choice periods of time for extended commercial contracts to the liquor interests to promote the manufacture and sale of beverage alcohol and at the same time refuse to sell equally favorable times under extended contracts to the Christian forces of abstinence and prohibition, then I contend that this is unfair, un-American, undemocratic, violation of the sacred tradition of fair play, free speech, and equal opportunity, for which millions of our sons have fought around the world, should be stopped by adopting the Bryson Bill into law and prohibiting the advertising of beverage alcohol over radio and television.

### IV

#### LIQUOR ADVERTISING FLOUTS ESTABLISHED LAW

To say that it is advertising a legal product is only a part truth. It is only legal in some sections. There are 142 counties in Texas where you can't legally buy beverage alcohol. There are 86 wholly dry counties in Kentucky. There are 64 in Georgia, 53 in Mississippi, 46 in Alabama, 39 in Arkansas, 38 in North Carolina; a thousand towns,

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"Arctic ice melts." — *Newspaper*

"Ship passes across North America for the first time." — *Radio*

"A rise of two degrees in the temperature of the world now would be sufficient to clear the Polar Seas of all Ice." — *Dept. of Agriculture Year Book, 1941.*

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townships and precincts in Illinois, between four and five hundred in Ohio and over 300 in Maine and various counties and political units in many other States.

In these areas the people in open, free, untrammelled democratic public elections went to the polls and voted it unlawful to sell beer, wine, whiskey or other alcoholic beverages in that locality. But radio and television know no geographical lines, no territorial limitations, and night after night at choice, regular periods, the advertisers of beverage alcohol come barging into the homes by the family firesides, and to men, women and little children they glamorize, glorify and urge the use of a product that is illegal and unlawful in that community.

This does not encourage observance of the established law and when those same homes and listening audiences are shut off on those same facilities from hearing other speakers proclaim arguments and appeals that support these laws, it is an outrage. No wonder the Christian forces in all those areas have donned their fighting clothes and are demanding the adoption of the Brynson Bill to outlaw liquor advertising. They are sick and tired and disgusted with all this flouting of the established law, and what they have taught their sons and daughters with reference to beverage alcohol.

## V

### LIQUOR ADVERTISING FOSTERS JUVENILE DELINQUENCY

Don't try to argue with me that beverage alcohol is a legal product and therefore should be accorded the rights and privileges of bread, clothes, ice cream, soda pop, chewing gum, toothpaste and hair tonic. In addition to the millions of people living in local option prohibition territory where they cannot purchase beverage alcohol legally, there are millions of American people all over the United States who cannot legally purchase alcoholic beverages. They are the teen-age youth of this country.

It is unlawful to sell alcoholic beverages to anyone under 21 years of age in all but five States and they limit the sale at 18 years of age. That is not true of bread, meat, potatoes, chewing gum, soda pop, candy and ice cream. So, if

you want to be honest and fair, don't talk to me about the legality of this product unless you specify the age and territorial limitations of that legality.

The purpose of liquor advertising is to promote acceptance, stimulate desire for, and increase its sales. The play-up of beverage alcohol in glorifying terms of goodness, affect children just the same, and perhaps to a greater extent than it does the mature, experienced adults. And for that reason I contend that liquor advertising fosters juvenile delinquency.

Right now we are wrestling with an ever growing mammoth problem of juvenile delinquency. There is a growing crime problem among the teen age youths. It centers in the 10 to 17 year old age group. The daily press, published surveys, police records show that it is linked with beverage alcohol. Beer parties, drinking escapades, abound on the part of teenagers.

The magazine, *Better Homes and Gardens* for March reported a highly financed and scientifically conducted survey in Nassau County, New York, which revealed that 90 per cent of 29,000 high school students under 18 years of age drank. It revealed that they began drinking by the time they were 16 years of age. Not a one of them could legally buy a bottle of beer for personal consumption, yet 90 per cent of them drank.

But ladies and gentlemen, what else can you expect? Day after day, night after night, baseball games, prize fights, boxing matches, and other sporting events; day after day and night after night attractive music, stirring dramas, ear catching appeals, interesting absorbing pictures, popular comedians, and the latest news events are linked up with urgent appeals by radio and T.V. to drink beverage alcohol and never so much as a hint that it is unlawful for teenagers to buy it and unwise for them to use it.

What is more, over those same radio and television networks, they are shut off from hearing the other side of this beverage alcohol question.

So again I say, "What else could you expect but a growing juvenile problem of delinquency portrayed in wild parties, drinking escapades, and crime that involve the use of beer and other alcoholic beverages?"

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